The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. | "The Church of the Living God, the Pillar and Ground of the Truth." | VOLUME XXI, NO. 38.—WHOLE NUMBER 1078.

PUBLISHED FOR THE PROPRIETOR, | NEW-YORK, SATURDAY, NOVEMBER 15, 1851 | AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for November.

16. Twenty-second Sunday after Trinity.
23. Twenty-third Sunday after Trinity.
30. First Sunday in Advent. St. Andrew the Apostle.

THANKSGIVING DAYS appointed by the Civil Authority.

November 27.—New York, Massachusetts, New Hampshire, New Jersey, Maryland, Pennsylvania, Maine, Connecticut, Ohio, Indiana, North Carolina, Kentucky, Louisiana

DECEMBER.

7. Second Sunday in Advent
14. Third Sunday in Advent
17. Ember Day.
19. " "
20. " "
21. Fourth Sunday in Advent. St. Thomas the Apostle.
25 CHRISTMAS DAY.
26. St. Stephen.
27. St. John the Evangelist.
28. First Sunday after Christmas. Holy Innocents.

Poetry.

Hymn,

Composed for the Occasion, by the Rev. J. C. Passmore, and sung at the laying of the Corner Stone of "Kemp Hall," College of St. James, Thursday, July 31st, 1851

From Susquehanna's fountains,
To broad Missouri's tide;—
From Eastern granite mountains,
To western prairies wide,—
The light of human learning
Shall shine with piercing ray,
The night of ages turning
To brightness of the day.

But, vain will be that shining,
And deadly all that light,—
No heavenly truth inclining
Those myriad souls aright;
Since Christ our Lord is risen
Above this lower earth,
Why should its bonds imprison
A seed of glorious birth?

Shall Churchmen, who are rearing
A home for Christian youth,
Deny that they are fearing
The God of Love and Truth?—
Shall the Cross of Christ be hidden,
In weak, unmanly shame,
By the men who once were bidden
To glory in its name?

No!—never will we hide it!—
Our sons the truth shall learn,
Though scoffing foes deride it,
And fools with anger burn,—
We count all Godless knowledge
But worthless heathen dross,
We build a Christian College:
We will not hide the Cross!

"Eternal praise be given,
"And songs of highest worth,
"By all the hosts of heaven,
"And all the saints on earth;
"To God supreme confessed,
"To Christ His only Son,
"And to the Spirit blessed,
"Eternal Three in One!"

Selected Matter.

From the Spirit of Missions.

Africa.

FROM RT. REV. JOHN PAYNE, D. D.

At the time of his return to the United States, the present Missionary Bishop of the Church for Africa, presented a full and most valuable communication on a great variety of subjects connected with his Mission, which is now receiving careful consideration from the Foreign Committee. Extracts from this, relating to topics of general interest, are subjoined:—

A Proposition that the Education of a few Pupils shall be completed in the United States.

With the entire approbation of my brethren of the Mission, I have brought out Bede-Wah, alias Gregory T. Bedell, a native youth, 17–18 years of age, of more than ordinary promise.

He is, with the kind permission of the Rev. Dr. May, of the Alexandria Seminary, to be placed under his care, with Clement Jones. Both these youths, if it shall please God to grant them grace proportioned to their natural abilities, may be qualified for efficient ministers of the Gospel amongst their countrymen.

I feel happy to find the opinion and practise of so wise and experienced a body as the Church Missionary Society, so entirely coincident with my own views in reference to the best mode of preparing Africans for efficient Missionary service in their country. By the last report, rather that for 1849–'50 of this Society, I observe that the native Africans, Nicol and Maxwell, who, when I visited them in Sierra Leone, ten years ago, were members of the Fourah Bay Institute, after spending some time at the Society's School at Islington, were ordained, and are now employed as Missionaries. Some others are, or have been, pursuing their studies there, also to qualify them to act more efficiently as catechists and teachers.

In the light of the reasons given in a former communication on this subject, and of experience, I should advocate making this a permanent feature in our arrangement for the African Mission.

And I have little doubt, the Foreign Committee approving, that provision might be made amongst friends to secure this object.

The Objects designed by the Missionary Bishop in delaying a return to Cape Palmas, until the Spring of 1852.

I would here state to the Foreign Committee, that while I have cause continually to bless God for my extraordinary health, I yet feel that after exposure for nine years to a tropical climate, my system requires the invigorating influence of my native land; and that, therefore, it is my wish not to return to Africa till next Spring, say March—May. The improvement of health, however, is not the only object which it is hoped will be attained by my stay in the United States.

The Committee, approving and co-operating in my plans, and God helping, it shall greatly tend to the furtherance of the Gospel in my field of labor. For if I do not greatly mistake the present condition of our mission, and the signs of the times, there never was a time when we were so plainly called upon greatly to enlarge our operations, or had so much reason to believe that our appeal to the Church for the means to do so, could be more completely successful.

Reasons assigned by the Missionary Bishop why operations in Africa should now be enlarged.

Experience and observation have more and more confirmed me in the opinion, that white Missionaries cannot carry on operations in the interior.

In the annals of fifty years' Missionary labor on the west coast of Africa, I have not met with an instance of a white man living in the interior long enough to accomplish anything of importance. We know that African travellers have, without exception, either died in the country, or returned with constitutions broken down. What might be the result could white laborers well establish themselves on the mountains of Central Africa, can only be determined by actual experiment. But inasmuch as the political condition of the country intervening between there and the coast, precludes the possibility of making the experiment until a chain of stations shall have been established from one to the other, which must be the work of many years, this view of the subject is really of no immediate practical importance. While, however, there is sufficient proof that white laborers cannot at present occupy the interior, my own and similar cases which might be adduced, show that on the coast, with the comforts of a home, the advantage of the sea breeze, and other circumstances, calculated to modify the influence of the climate, or to place the system in the best state to bear up under it, they may live for years, and within a sphere allowing the enjoyment, when necessary, of the alleviating causes just adverted to, labor much. Of course, it is obvious, this view being correct, that by the direct agency of such laborers, the Gospel can never reach any considerable portion of native tribes whose salvation is, as it seems to me, committed to American Christians. There lies within what is now, or is destined to be, the limits of Liberia, or the territory between Grand Cape Mount on the one side, and Grand Beechy on the other, a distance of six hundred miles, on the coast, and stretching back to the Kong Mountains, two hundred miles in the interior, a population which cannot fall much below three or four millions of people. I have said, God seems to have committed this part of Africa to American Christians, because the commercial nations have cheerfully conceded the extent of coast designated, nearly to the Liberian colonies, while the character of the native tribes, toward the interior, will encourage colonial jurisdiction and influence in that direction. To occupy this vast field is plainly beyond the ability of the few white laborers who are likely to seek it, if they could live in it.

It is a gratifying reflection, however, that what cannot be done by them directly, may be accomplished indirectly. In the natives on the coast they have material for raising up a body of the most efficient native laborers possible; while in the colonists, well educated, they may prepare a higher agency to co-operate with and give efficiency to the numerous native instrumentality which shall go forth to Christianize the populous regions beyond them, they, (the whites,) until colonists shall have been qualified to take their places, from advantageous positions, superintending and giving direction to the whole work.

Now, if this be the plan upon which our African Mission should be conducted, how should the present and prospectively small force of white laborers be disposed of? Certainly it would appear by making as many radiating centres, and consistently with the strength and efficiency of each as possible; and the requisite strength and efficiency of each given radiating point would have been attained, when it should have obtained all the elements requisite for raising up the needed agency, and for giving efficiency to that agency when raised up.

Has the Mission at Cape Palmas attained this point?

I think so. Certainly, with the expected Pastor for the Colony, and after a while, perhaps, a Missionary to preach to the natives at Cape Palmas, and to superintend, and to give instruction in the High School, this point will have been attained. Our Mission establishment will then have provided for the maintenance of a Church in the colony, and a High School for raising up colonist teachers and ministers, for the spiritual instruction of one entire heathen tribe—the Greboes: and the raising up of a native agency at one of the best radiating points on that part of the coast, namely, from Cavalla towards the interior, by means of a river of that name. It does seem to me, therefore, that we are prepared to establish a similar agency at other points.

And this, I think, must appear most important, since Cape Palmas is only one of at least four positions, which, looking at the work to be done, ought to be occupied; and at two of which, at least, there are at the present most encouraging prospects. Sinoe, Bassa Cove, and Mesurado, with their rapidly increasing colonist population, and the teeming native tribes around, call loudly for mission establishments, and afford all the facilities for forming radiating points which Cape Palmas does. Sinoe might, perhaps, as well wait until our first colonist candidate shall have been ordained, and ought to form a part of the Mission, or, if you please, Diocese, about Cape Palmas. But from a thorough examination of the grounds at both these places, I speak the deliberate conviction of my best judgment, in declaring that at Bassa Cove and Monrovia, whether colonists or natives be regarded, there is at this moment a most urgent demand for Mission establishments by us, and every prospect of increasing abundant usefulness.

BASSA COVE.—At Bassa Cove there is not now, nor has ever been, an efficient educational establishment, although the colony schools of a certain sort, with various interruptions, have, indeed, been maintained. But it is no reflection upon the colonists—indeed, only expressing their own painful convictions, that the teachers employed have been so incompetent, and the schools so irregularly kept up, that nothing of consequence has been accomplished. Dr. Moore, one of the oldest and most respectable settlers at Bassa, asked me, as he said he often asked American Christians before: "What had the people of Bassa done, that they should be denied entirely the means of sound and liberal education?" The native interests around Bassa present quite as urgent an appeal for our Christian efforts. From personal observation and inquiry I came to the conclusion, that from their political condition and relations to the colony, the Bassa people offer peculiar encouragement to Missionary labor.

Though a large tribe, extending to the mountains of the interior, they are broken up into small fractions, with no central government, and no strong local attachment.

From this it results, that while a Missionary, who had once acquired the Bassa language, would have a most extensive field at once opened to him for itinerating, he would have every facility for gathering converts together into Christian villages. As proof of this, I could mention, that while the Baptist Missionaries were at Bassa, they penetrated, without difficulty, beyond the first range of mountains, to 100 and 150 miles in the interior; and that two native converts, employed by them, have now around them villages of their native people, whom they have collected, and are instructing in the Christian faith.

But this field, so promising, is now virtually lying waste. The Methodist brethren, when I was at Bassa, were just beginning a small native school, or rather re-commencing it at one little village, and the preacher in charge of the station regretted to me, that in consequence of their system of changing ministers and teachers, little or nothing could be done for the natives. The white Baptist brethren, who were for six or eight years at Bassa, and did much Missionary service, have all died, or left the field. Lately the Southern Baptist Board have employed some colonist teachers and ministers; but of the latter the most efficient. Indeed, the life of the Mission told me, that in consequence of increasing infirmities, he must shortly retire. The Northern Baptists only retain two native catechists, who take care of their Mission premises, and maintain small schools; but though with efficient superintendence they might be very useful, without this it must be otherwise.

Under these circumstances I trust the Committee will see the importance of forming here a Mission establishment, upon the same footing as that at Cape Palmas, as soon as possible. The settling of Fishtown, three miles below Bassa, at an excellent landing-place, removes one great objection to Bassa. The site for a Mission establishment, selected some time ago, near this new settlement, I find, on examination, to be a desirable one as a starting point, being near the landing, and communicating through a creek, with St. John's, and with the numerous native towns, as well as the colonial settlements on it. Here would be the depot for the Mission; perhaps also the place for the High School, though its proximity to the commercial depot at Fishtown might be an objection to this.

To commence the Mission at Bassa, would require, according to my view, two ordained Missionaries, with two or three such teachers and assistants as, by the time they would be needed, might be furnished from Cape Palmas.

Here Missionaries should go down to Cavalla for acclimation, and some missionary experience; arrangements being made for putting up a residence at the site for a mission establishment, near the new settlement at Fishtown, in the meantime. In a year from their arrival in Africa, they might enter upon their labors, leaving it until then to be determined whether the High School or College should be located on the coast or at Bexley.

MONROVIA.—At *Monrovia* there is an urgent call, and a wide opening, at the present moment, for a *Church and Pastor. How urgent* is the call I cannot make the Committee realize without a personal interview. I can only say now, that there are many members of our Church already there. Some of them have joined other communions, because having none of their own. Some who do not at present belong to our Church, desire its establishment, and would unite with it, if established.

Already a Church has been organized, and there is not the least doubt that, under proper influence, it would soon succeed entirely. Of this I was assured by leading men in the community, not members of our Church. *At present*, I would only advocate the erection of a Mission-house, and the support of a pastor at Monrovia. The Methodists are erecting a very fine Seminary building there, and the Presbyterians have sent a small iron house for an Institution to be called the Alexander High School. At present both these establishments are destitute of suitable teachers. Should these be provided, and the Institutions go into successful operation, the general educational wants of Monrovia will be supplied. Any plan for Colonial education there, by us, may at present as well therefore be deferred. As regards the natives here, as at Bassa, the effort should be made up the river. The unhealthiness of Monrovia was the cause of our beginning Missionary operations at Cape Palmas. Though there has been some improvement in this respect, the objection to that part of Cape Mesurado, thus far settled and improved, to a great extent still remains. You may be surprised, however, to learn that the most healthy part of the Cape is *yet uninhabited. Beyond* the present proper limits of *Monrovia*, the Cape projects from three-fourths to a mile into the sea. All along the whole of this distance the land rises rapidly, until at its highest point it towers 100 to 200 feet above Monrovia. Beyond this elevation, Southern or South-Eastern Hope, it is my firm conviction, would be as healthy a location for a Mission establishment as is to be found on the whole Liberian Coast. It would be protected effectually from Malaria on the land side by the overhanging mountains, (somewhat as Cavalla is protected,) while it has what no other part of Monrovia has—the fresh sea-breeze from the north-west, west and south-west. At the same time it would be sufficiently near to the settled part of Monrovia, for the pastor to perform his duties there, and the town is constantly extending in that direction.

From Monrovia to Bassa is 80 miles; from Bassa to Sinoe is 90 miles; and from Sinoe to Cape Palmas, 80 miles; they are therefore nearly equi-distant from each other. Strong Central Missions, therefore, established at these points, would easily co-operate, intermingle their influence on the sea-coast, and extend it back into the interior. In the course of five years more, Sinoe might formally be added to the Ecclesiastical establishment at Cape Palmas, and a new one erected out of Bassa and Mesurado combined.

I have said nothing where much might be said of the importance, I might show, necessity, of the contemplated establishments to the Colonists themselves. On this subject I hope to have a more satisfactory method of communicating with the Committee. I cannot forbear, however, here to remark what, upon reflection, must be evident to all, that if the Colonies are to be heathful homes, and active radiating points for Christianity, it can only be through some such means as are here recommended. That public sentiment in America offers peculiar encouragement to operation, I need not stay a moment to show. The Committee are more fully sensible than I can be, that never was there a time when so large a share of public attention and interest were directed to Africa.

Scholarships and School-houses wanted.—Besides these more important objects, to promote which I have sought the approbation of the Committee, there are two or three minor ones, which I beg leave to be allowed to solicit the means of accomplishing.

Raising eight additional scholarships in the High School is one. Mr. Hoffman, when in the United States, raised four—the number, I think, should be at least twelve. My plan would be to get Churches or Sunday-Schools to pledge themselves for a scholarship of one hundred dollars for six years.

We greatly need two school-houses at Cavalla—to cost eight hundred dollars each. The girls' school-house there is about twelve feet wide, eighteen long, six high; the boys' school is a little larger—both are built of stone and mud, and the latter is no protection against rain or rats: the removal of the mud by the latter, and the washing away by the former are causing the walls rapidly to tumble down, while they are in the mean time the receptacles of centipedes, snakes, and all sorts of creeping things. The houses were built in the beginning of our operations, without any special appropriations, and while everything was unsettled. But surely, with the accomplished teacher of the girls' school we have now, and the growing importance of the school, the Committee will see the mercy, not to say necessity, of our having better accommodations. I do not consider the girls' house at all safe to health or life. Snakes have made their appearance in school hours, and alarm the girls while sleeping in the house at night.

When I left Cape Palmas, one thousand dollars were required to complete St. Mark's Church. The amount still required, of course depends upon what has been contributed since our last advices from the United States. Upon this point, or any effort upon my part, to add to the funds for that Church, I shall await the advice of the Committee.

"Hearing Christ in the Church."

A Sermon, delivered at a meeting of the Northern Convocation of the Diocese of Delaware, held in St. James' church, Stanton, by Rev'd Thomas Farmar Billopp, Rector of Immanuel church, New Castle. Published by request.

Matthew xviii, 17.—"And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

Concluded.

An enquiry of equal interest is found in considering the *object* of this divinely instituted, visible, spiritual, and universal society. Why was the Church of Christ established? What is the great design of its Institution?

To any one at all conversant with the teaching of the Church, questions of this nature, must appear trite and uninteresting. But involving as they do, the fundamental principles of the Christian system, it is important, perhaps necessary, to discuss and examine them frequently and plainly. The more thoroughly the Nature and Design of the Church of Christ, are understood, the more worthy of its gracious Founder it will appear, and the more able to effect his purposes of love and mercy.

There are three links in the chain which binds us to Christ. "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Then, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." And also, "the Lord added to the Church, daily, such as should be saved." To effect these great and glorious purposes—to carry out all his benevolent designs respecting his creatures—to place in a position where they more freely approach their Saviour, and more surely work out their salvation, the Divine Being saw fit to establish his Church, as the Fold under one Shepherd; as an Ark or haven of safety for perishing sinners. It was a city of refuge, which, like those appointed under the Mosaic dispensation, was a secure defence against the penalty of certain transgressions. As the man-slayer might flee to that secure retreat, and at his entrance therein, be delivered from the evil consequences of his offences—so the Church of Christ is the appointed refuge for him who is oppressed with a sense of original and personal transgression.

The Church receives the penitent and contrite sinner, removing, by Baptism, the stain of original corruption. The decree denounced upon our race, *in consequence of the transgression of our first parents*, is cancelled by a consecrated union with her. When we enter within her sacred pale, the heavy burden upon the conscience is taken away, purified as it is, by the cleansing waters of Regeneration. In one sense, "sin hath no more dominion over us." And nought but voluntary resistance of God's grace, and known and wilful disobedience of his commands, can again subject us to its penalties. Who that believes this, can hesitate in saying, the Church was designed for purposes of mercy; mercy to the bodies and the souls of men? Who will not discover the love of Christ most clearly manifested in its establishment? Who will venture to assert that we may too highly venerate the Divine system which, having for its source and champion and agent, a Saviour crucified, is able to carry out its object, and finish the grand work of man's redemption?*

As there is no man that liveth and sinneth not, it is obvious that a *mere connection with, or initiation into the Church of Christ, could not* ALONE *avail to procure salvation.* In other words, *Baptism of itself is not sufficient to gain for us an unconditional title to eternal life.* The reception of the Ordinance must be followed up by *works of Faith*, and works of *Penitence*, and works of *Love to God* and *Charity to Man.* And the Church opens and exhibits to her children the vast field—the world—for the practice of such works. It discloses to us, at first, a Saviour, born to take away the sins of the world, and *requires faith in Him, as our only mediator and atonement.* Again, it shows us the same Saviour, practically engaged in the great work he has undertaken—that of calling sinners to repentance. We see Him working signs and wonders among the people, to prove his mission and divinity. Again we behold Him, towards the close of his ministry on the earth, fulfilling the various predictions of the Old Testament, by submitting to mockery and insult, and ultimately to a cruel and ignominious death; dying the "just for the unjust, that he might bring us unto God." And once more, the Church presents Him to us as the Saviour triumphant: Victor over death and the grave, rising and ascending to his own kingdom in heaven, to prove the truth of his promises, and the validity of his pretensions. In all these different aspects, in every period of his eventful life, *the Church exhibits him to our view and says—"Believe: believe in the Lord Jesus Christ, and thou shalt be saved."* We approach Him through the Church, for it is our only mode of access. We find Him with his Church; for he has never left, and will never leave it. We hear Him in his Church, for he says—"where two or three, are gathered together in my name, there am I in the midst of them." We confess Him before his Church, that he also may "confess us before his Father who is in Heaven:" and relying on the aid of his grace and Holy Spirit, to bless and sanctify the means, *we employ the Ordinances of his Church to strengthen our faith, and enliven our zeal, and promote holiness of heart and piety of life.* And I would ask any candid and reflecting man, if, under this view of the case, it be not perfectly right and just to claim for the Church, which is capable of doing so much for our spiritual welfare, a degree of veneration inferior only to that which we entertain for Christ himself? "Christ is the head of the body—the Church." "He loved it and gave himself for it." What *Christ* loved with so holy and mighty an affection, let *us* not fail to love. What he purchased with his own blood, let us most highly prize as an inestimably precious gift.

It remains only to allude to what necessarily flows from these principles—the importance of a legitimate and steadfast connection with the Church of Christ.

It is a melancholy truth that many professors of the Faith of Christ appear to build their hopes of future happiness, solely on the fact of having been admitted into the Church by Baptism, at the period of their infancy; and thus delude themselves with the idea, that they possess every title to the promises and to every Christian privilege the Church has power to bestow. Such an idea is plainly unsound and unchristian, for it seems to imply that one Sacrament has the efficacy of both: that is, that having been baptized, the amount of grace conveyed to them in the sacrament, is sufficient for every spiritual necessity: and no desire is felt or manifested to "grow in grace," by participation in the Supper of the Lord. And besides, it is an act of presumption on the part of man, to adopt an opinion of what is needful or expedient, in opposition to that of Christ, who most emphatically declares, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Our Maker, designing our well-being in time and in eternity, requires nothing of us, but what conduces to that end. While there is no room to doubt that valuable and precious privileges are bestowed upon us, in the first Sacrament, and that a certain form and degree of union with Christ results from it, and that a title to all the covenant promises is obtained by it—*yet these privileges and graces must be forfeited and lost, if the vows and promises made, and the obligations assumed therein, be not strictly and perseveringly regarded.* The union between us and our Saviour, may and must be interrupted by wilful, unrepented sin. And the Church, in order to avert so great a calamity, calls earnestly upon her children, and enjoins them to maintain the connection they have thus secured; to strengthen the bonds, that through her, unite them to Christ, as the Chief Corner-stone of the spiritual temple;—to comply, as sincere and consistent members of his body, with all the requisitions, all the Ordinances and Institutions ordained of God, as means and aids in promoting the welfare of the soul. Helpless and condemned through original transgression,—the Church nevertheless willingly,—gladly receives us. She washes off the defilement and pollution of sin, in the first Sacrament. She calls upon us at maturer years, to ratify and confirm the promises made by others in our behalf; and when this step is taken,—this advancement made,—in the divine life, she urges us to "walk worthy of our vocation;" to "make our calling and election sure," by seeking a closer, more affecting, more endearing union with Him who gave his life a ransom for all. This act of faith and obedience,—this participation in the second Sacrament, consummates, makes perfect, what before was only limited and partial. It completes the union between Christ and us. It is the sealing of our title to the promises of the Gospel. It is the act which the Church has contemplated and anxiously looked forward to, as the necessary and effectual means of uniting her children in holy and affecting bonds, with her gracious Founder and Head, Christ Jesus. And as long as we continue living members,—as long as we keep up, by regular devout communication, this spiritual connection with Christ, through his Church, so long our title to the privileges, the graces, and all the benefits and blessings which God has proferred, must also continue. It must appear then, to every candid mind, that an imperfect union with Christ—that which results *only* from admission into covenant with Him through the first Sacrament, is of no *certain final efficacy*, so far as the eternal welfare of the soul is concerned. The child will speak and think and act, only as a child; but when he becomes a man, he puts away childish things. So also in the great work of salvation. The babe in Christ is expected to "grow in grace," in holiness and love and fidelity to God, as he grows in stature and in years. He must become a "perfect man in Jesus Christ," and to do this, it is necessary that he be mindful of his increasing obligations. He must remember the increasing claims of the Church upon his prayers; upon his affections; upon his best efforts of body and of soul. He must obey her calls for conformity, fidelity, activity, submission and veneration. He must unite with her in practice, as in principle, striving to co-operate with her, to advance her aims and objects, thereby advancing the cause of the gospel, the interests of his soul, and the honor and glory of God.

How often, brethren, are her calls and invitations to union and to service, utterly unheeded! How often is her holy teaching neglected and contemned! How often do we find her fostering care and nurture—her anxious admonitions and expostulations—all looked upon with cold indifference, as matters that may or may not be attended to at our pleasure or convenience!

But to recapitulate; the Church which thus receives, and would nourish and bring us up as heirs of everlasting life;—the Church which cleanses, teaches, shelters, comforts and strengthens her humble and consistent members,—is worthy of our purest love—our highest admiration. It is an Institution of God's own appointment. "Upon this rock,"—the doctrine of his Messiah—"will I build my Church." *It is an agent in the hands of God for the conversion of the world* It is invested with peculiar powers and prerogatives. "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." They who neglect to hear or heed the counsels of the Church, must be left as outcasts to the tender mercies of the gods whom they have chosen.

Let us love and venerate an Institution which cost so much to establish it—even the blood of the immaculate Jesus. Let us seek and cherish diligently, union with an Institution, which, pointing us to Christ, is so essential to our spiritual and eternal welfare, so rich in the privileges it confers, and so powerful in the judgments it pronounces.

Brethren, let us ever cling to the Church of Christ, as our surest mode of access to a crucified Saviour. Let us seek it as our Refuge; as the only Ark of our safety amid the storms and temptations of sin, and it will conduct us in triumph and peace, to the bosom of Jesus himself—the haven of eternal felicity. AMEN.

* On this point the author is happy to refer to some remarks of his Diocesan, in his sermon entitled, "The Society of Divine Original."

"The object of the Church is *the salvation* of the individual member. To this look primarily all its means and instrumentalities. We may sum up the broad distinction between this and all other associations, by affirming that it hath God for its author, and salvation for its object."

Again: "This, then, I repeat, is the great object of the Church—the salvation of your souls from sin, wrath and hell."

Again: "God hath opened this society to those who are earnest to secure a blessed immortality, and to flee from the wrath to come; to those who would return to Him in sincere penitence, and walk in the light of His countenance."—SERMON, page 9.

From the Scottish Ecclesiastical Journal for Sept.

"How shall THEY hear without a Preacher?"

Nothing is more striking, and nothing more saddening, on reflection, at the present time, when there undoubtedly is among churchmen so much of increased earnestness for holy things, than the fact that this very improvement of feeling has in too many cases only led men to hold up their hands in despair, or to deny the Church of their Lord, through whose Sacred Offices that very inward life has been given. Numbers there doubtless are, and we thankfully acknowledge it, who, with awakened conscience, have set themselves manfully to work, and are struggling with intense and almost superhuman strength. But there are others who, instead of being roused by the possession of gifts of piety to greater energy *in the* CHURCH, *and for the* CHURCH, seem to be paralyzed by alarm at obstacles springing solely from the sinfulness of man. We speak of those who, staggered by the vastness of the work which the Christian of the present day in these lands has to accomplish, or disgusted at the insolence of State control, or shocked at the unholy acts of civil rulers, or thwarted in their own peculiar views of some ritual or rubrical question, become inactive dreamers, helpless alarmists, or even ungrateful fugitives. Vast indeed is the Christian's work in this kingdom, but surely not a mountain too vast for Faith to move. Weak is the power of man; but surely no Christian can be ignorant how divine is the strength which their Lord gives to them that rightly seek it.

Such difficulties and obstacles as those to which we have adverted ought to be a spur, and not a stumblingblock, to the true believer; and at least it becomes a serious question, which every man is bound in such circumstances to put to himself—whether we are ourselves doing as much of the Lord's work as, under the existing state of things, is in our power? Are there not in the armory of the Church weapons which, if rightly used, would prove victorious, and which, notwithstanding the lukewarmness of friends, the calumnies and assaults of enemies, or the imperfect ecclesiastical system which may in some portions of the Church exist, are available to all who will use them? We trust that we shall neither be deemed presumptuous, nor engaged in a useless task, if we endeavor to point out some of the weapons to which we allude. In doing so, we shall have respect to the wants and opportunities both of our own and of our sister Communion, sometimes adverting more pointedly to one or the other, sometimes to matters which concern both alike.

Let not our readers start when we announce, as the first topic to which we desire to draw attention, the practice of out-of-door preaching, so commonly thought a thing antiquated and fanatical. Let the subject at least receive a calm consideration before it is condemned.

When the public rage against field-preaching in England by the Methodists was at its height, an itinerant apostle of Wesley was taken before a country justice, who told him that, if he could quote a single text from Scripture in favor of out-of-door preaching, he should instantly be discharged. We may conclude that this taunt was followed by the infliction of a penalty, for no direct command to stand on the highway and preach the Word of God can readily be found in the New Testament. Yet if "*the earth* is the Lord's," and if the Divine commission to the Apostles was, "Go ye into all the world, and preach the Gospel to *every creature*," we think there is sufficient authority for the Church to proclaim her message beyond the mere walls of sacred buildings, notwithstanding the rural magistrate's triumphant challenge.

It is a lamentable fact, to which we cannot be blind or insensible, that many souls are perishing outside the walls of our churches, whilst comparatively few are being saved within them. The former are like the wounded traveller that lay naked and neglected in the road; for the *public* ministrations of the Church pass them by on the other side. "The earth" is not appropriated to the Lord, by His word being made to run over it; nor does "every creature" come within sound of the invitation which God has freely sent to all. To illustrate this proposition, let us consider the case of a town district containing ten thousand souls. Ample church accommodation for this number would be supplied by one thousand sittings, supposing that two Clergymen of average ability were faithfully ministering in it, since their utmost exertions in domiciliary visiting would be ineffectual to rouse permanent attention to religious subjects in the mass of the people. By that serious minority, which exists in every civilized community, the Church services would be fully appreciated; but with the majority who are always abandoned to levity and sin, it would be as of old, "except ye see signs and wonders, ye will not believe." The quiet remonstrances and exhortations which accompany a visit from the Clergyman would, in more than nine such cases out of ten, be like water spilt upon the ground, and they would occasionally become the very cause of ribald jesting.

We defy the production of a satisfactory appeal to the regular ministrations of the Church, in any densely inhabited parish in Great Britain, as solving the question, How are our town populations to be Christianized? You may go to Leeds, where much, perhaps more than elsewhere, has been done towards meeting the difficulty we allude to;* but Dr. Hook will tell you that he wants a different grade of Clergy, to reach that lowest order of society, which the Church of England, as at present regulated, does not really touch. You may talk to others, who strive to alleviate the evil by the machinery of lay assistance, ragged schools, and free churches; but all such systems confessedly fail, because they are inapplicable, from their tame propriety, to grown-

* *During* the period of Dr. Hook's incumbency (about thirteen years) there have been erected in Leeds thirteen churches, seventeen parsonage-houses, and twenty-five schools, with school room for ten thousand children; and the parish of Leeds has been divided into seventeen parishes.

up men and women, who are living in infidel defiance of all religious restraint.

A clerical friend in England, singularly gifted with popular eloquence, and of much missionary experience, told us, last spring, that he intended putting on his gown and cassock, and academical cap, and every evening, during Passion Week, at the time when the workshops "loosed," in the manufacturing town in which he resided, standing in the open square, and preaching on the sufferings of our Lord, making the five sayings on the Cross the texts of his discourses. He said that, after much study of the subject, and experience as a preacher, he had come to the conclusion that no line of address was so likely to affect the multitude as open-air picturesque declamation on this particular topic; and we sincerely regret that he afterwards confined his preaching during the Holy Week, to the interior of a consecrated building, crowded though it was by attentive congregations. Let us not think ourselves wiser than our ancestors as to the most effective means of enlisting popular interest in religion, but reflect whether the street preaching which Ignatius Loyola practiced in the cities of Italy, and Wesley and Whitfield in the highways and towns of Great Britain, is not a mighty instrument for good, which the Church at the present day would do well to handle.

A short and slight, but earnest and sensible pamphlet, entitled *Authorized Street Preaching*, and published in 1848,* struck us forcibly at the time; and shows that one, who was working in a part of the Lord's vineyard not quite so hopelessly heathenish as the back streets of our towns and cities, has nevertheless been fully alive to the necessity of considering the measure which we are now discussing. The "Country Parson" seems to think that the Church of God has never been energetically at work, except at those times in which she was making use of the irregular machinery of itinerant preaching. He regards the Prophets of old in the light of out-of-door assistants to the Priesthood. He reminds us that the Apostles, when commissioned by our Lord, "went forth and *preached everywhere.*" He recalls the effect of the hermit Peter's itinerancy in rousing the Crusades; and he views the establishment of the mendicant orders as a mighty ecclesiastical lever. Paul's cross, and the pulpit used by Latimer in Whitehall Gardens, are not forgotten by him. He might have alluded to the six licensed preachers, under Cranmer, who perambulated the kingdom, disseminating the Reformed faith; and we fancy, too, that he might have instanced Bernard Gilpin, "the Apostle of the North," as one who did not confine his sermons within stone walls. And our "Country Parson," of course, lays heavy stress on the attack made upon the Church, in the days of her supineness, by the field oratory of Whitfield and Wesley, as an argument for the practice. We confess that we agree with the "Parson," and wish that his hobby were ridden by some of those who have the power to make the plan popular and respected. We are convinced that the work of evangelizing our urban heathen multitudes cannot be effected without the street preacher's aid.

One Sunday lately we witnessed a scene illustrative of our conviction. We attended an English village church in the afternoon, which had room in it for one thousand persons; and, it being the anniversary of the village feast, there was a very full assemblage of a most mob-like order of people. The tide of folk continued flowing in during the whole time of "Evening Prayer," many only taking their hats off because they observed that it was usual to do so: and all such evidently making use of the church as a resting-place, until the public-houses should be open for their reception after service. It so happened that the preacher had the gift of oratory; and when he surveyed the assembly, he felt, as he afterwards told us, that the sermon in his pocket, which breathed of piety and peace, was unsuited to a concourse of people whose first object, in gathering on the spot, from the neighboring towns and villages, was to break the Sabbath by tumultuous dissipation. With the Bible, therefore, in his hand, and not a note before him, he preached on Luke xiv. 16, 17, 18; and made the great supper, to which many were called, the subject of his address. Never was the sinner more clearly or closely reminded of his own election in Jesus Christ. The baptismal pledge, long forgotten, or never thought of, by the majority of the "many;" the never failing summons of the church bell; the constantly recurring opportunities of attendance at the ordinances of religion; the secret inward call of a stifled, but still resisting, conscience; the common visitations of God—sickness, misfortune, disappointment, the uncertainty of life—were all powerfully brought forward as dissuasives from sensual indulgence; and, whilst the preacher was urging them upon his hearers, a funeral procession passed through the transept door into the chancel, in sight of the whole congregation. All the people listened—acutely, devoutly. We believe that even the attractive charm of the public-house was suspended whilst the orator spoke. In fact, the sermon won the attention of persons who, though not to be classed with the burglar, the prostitute, and the coiner of Thieves' Alley, were nevertheless a graceless assembly, whose meeting in God's house was accidental, and who were in almost as great need of spiritual resuscitation as even the very worst.

The effect produced confirmed our previous opinion, that the great superiority of the street preacher over the pulpit preacher, as a persuader of the lowest class, is mainly attributable to the former being able to indulge in impassioned declamation, which, unsuited to the general hearer, but adapted to those whose very features are marked by the workings of the passions, as by a brand, instantly enkindles their attention. For these a style of oratory is absolutely required, such as would only disturb and repel the calm and peaceful believer. Hence we account for a contemporary's opinion: "We doubt," says the *Morning Post*, "whether ten or five men of university education, and of the clerical profession, could be found in all England, capable of addressing a mob with as much effect as one of the common fellows, who bellow nonsense in the streets, under the pretence of promulgating religious or political sentiments." The error contained in this remark is in mistaking what the mob really like. They do not abstractedly prefer *nonsense* any more than their betters do; but they require *passion*, from the expression of which the patient Christian shrinks; and therefore the pulpit preacher, who systematically withholds it universally fails with them. And it was because we felt that the preacher we have just alluded to held the rein of his feelings a little too tight, for the circumstances in which he was placed, that we afterwards told him, that, had he abandoned himself to the impulse of the subject, his triumph over his auditory would have been complete. He admitted that what we said might be true, but observed "that it was dangerous for a speaker not to foresee where he could stop. It was dangerous also to play either with other people's feelings or your own in a public address, for you might become unable to control your emotion." All of which we allow; but Whitfield was never more persuasive than when overcome by his sensibilities; and Edmuud Kean's masterpiece was Othello, because he always wept real bitter tears when acting that character. The secret, in short, of the mob-orator's success lies in his giving the heart and feelings wild play before the multitude. It is only this natural appeal which can rouse the palled and hardened souls of those who live without God in the world. The man of education who is also a trained orator may give himself this license without fear of becoming bewildered in a labyrinth of folly, like the ignorant spouter: and if he dares to do so, we confidently promise him a rich harvest of souls.

Why at this season is Father Gavazzi perambulating the country, and addressing thousands who listen in absorbed fascination, though the majority of them do not comprehend a single sentence that he utters? It is because there is an inevitable attraction to the promiscuous multitude in the mere expression of vehement gesticulation, and the outpouring of fire and feeling.—Any subject will be listened to, if thus advocated; nay, any orator will find attention who thus speaks. It matters not that in a Church, and after prayer, the softened Christian might be shocked and disgusted at such violence. If the streets be your arena, and a godless populace your auditory, you must "suit the *action* to the word;" and then you will triumph, like the actor-taught Demosthenes. Why must the street preacher remain silent, who, with the Church's commission, might so widely prevail for good, were he allowed the free exercise of the powers which God has given him?

To be continued.

* *Authorized Street Preaching proposed as a Remedy for our Social Evils.* By a Country Parson.—London: G. Bell, 1848. pp. 20.

Charge of the Bishop of Ohio.

We find in this document an allusion to a statement of the learned author of the letters on *Baptismal Regeneration*, which appeared in our paper of the 6th and 13th September. We give the explanation as an act not only of courtesy but of justice to the Bishop, though we must say we do not think the interpretation is the most obvious sense of the passage in the "Preliminary Address."

After saying that he admits the term *baptismally regenerated* taken as meaning "only, an *outward* and relative change from being an alien to the visible Church to being made a member of the same and a partaker in all its means and privileges; the sacramental sign of an inward and spiritual change of heart by the Holy Spirit, by which change, whenever received, we become members of that living but invisible Church, which is the true household of God, the body of Christ, the temple of the Holy Ghost"—he thus proceeds:—

My attention has been drawn to an article in a recent number of the New York Churchman, in which occurs the following passage: "You are certainly correct in concluding that baptismal regeneration is taught by the Protestant Episcopal Church, both in England and her dependencies and in this country. So the baptismal office is understood by Bishops M'Ilvaine and Eastburn, and by the present Archbishop of Canterbury."

If the writer is using the term baptismal regeneration in the sense which I have just given it, he is right so far as I am concerned. But that sense we do not look for in the New York Churchman. If he means that I understand our Church as teaching baptismal regeneration according to the sense maintained in that paper, which is precisely that denied in this charge, he is contradicting the profession of my whole life. How easy it is to hide facts under terms, and to confound essential differences under a common name. I suppose we all hold baptismal regeneration in some sense; but when we come to ascertain *in what* sense, we find a gulf of separation among us, over which no bridge of language, or outward ecclesiastical institutions, can make us doctrinally one.

But the writer in the Churchman produces, in proof of my teaching, an extract from my "Preliminary Address" to the two volumes of "Select Family and Parochial Sermons" which I published several years ago; an extract which I am not sorry to have this occasion for adverting to. It is as follows:

"In bringing your child to holy baptism, you are to seek the *regenerating* and sanctifying influences of the Holy Ghost upon his soul. You are to do this in an ordinance appointed of Christ *for the very purpose of such seeking*. You are to *believe* that your infant *is now capable* of receiving the Saviour's blessing, and that the Saviour is as willing *now*, as ever, to bless such little ones. This holy ordinance is the first great act of the nurture of the Lord—the planting of the infant branch in the Lord's nursery—the *grafting* of the feeble scion upon God's 'True Vine.' We regard baptism as the seminal act, wherein the *whole* principle, according to which all the subsequent training shall be regulated, is pledged and established; so that correctly to draw out into detail the several processes of the subsequent education, and ramify them according to age and circumstances, *is neither more nor less than to develop the germ already planted*, and expand the principle already assumed and possessed." The italics are not mine.

I am sure I see no evidence of my having taught an inseparable connection between the sacrament of baptism and spiritual regeneration in that extract. Such language may be found in writers of all orthodox denominations, however little suspected of any such doctrine. I suppose the parts on which the writer rests his proof are those in which I say that infant baptism is the "*grafting of the feeble scion on God's True Vine*," "the *seminal* act, wherein the whole principle" of the subsequent training is "*pledged and established*," "so that correctly to draw out into detail the several processes of the subsequent *education*, is neither more nor less than to develop the *germ already planted, and expand the principle already assumed and possessed*."

These expressions can seem ambiguous, or as on the side of the writer who has quoted them, only to those who see not, or will not carefully read, the whole address. It is very easy, by a forcible separation of a passage from its context, to pervert the meaning of a writer. It is quite absurd, in the face of my whole ministry, to pretend that I ever held or taught the doctrine which the writer alluded to ascribes to me. I much question whether he seriously supposes I ever did. Is there no sense in which a child by baptism may be said to *be grafted into the true vine*, without teaching that every baptized child is made a *living* member of Christ? Is there no such thing as a graft united to the stock only by outward bonds, and that never formed any union of life? Do we not call all scions, inserted into stocks, by the common name of grafts, though some be dead and others alive, some only *tied* to the tree, others vitally in union with the very life of the tree? And may we not say that baptism is "the *seminal* act, wherein the whole principle of the subsequent *training* is pledged and *established*," without involving the assertion of anything beyond the establishment of a *principle of educational training* (which is the whole meaning of the passage), the principle that the baptized child is consecrated by those who brought him to baptism, *unto God*, has been placed within the bonds of the covenant, and under the vows of a holy life, and in all his future training is to be dealt with accordingly, so that his education is to take its start from, to place its foot upon, the fact that in baptism he was consecrated to God? And what else is meant when I speak of developing "*the germ already planted*" but an enlargement of the same idea? I am speaking, in that extract, of Christian *education*, as its own language and the whole address shows. The germ spoken of is "the *seminal principle*" spoken of before—a germ, not in point of *spiritual life*, as it is the object of the writer making the extract to make me teach, but in point of *educational principle;* and that germ is the simple *fact* that the child, by baptism, is in *covenant with God* to live a holy life; and christian education is the expansion of all that is wrapped up in that *fact*.

I would ask the reader's special attention to this explanation of the sense in which, *before Tractarian* times, when we did not weigh some words as cautiously as we must now, I used the word *germ* in connection with baptism. The explanation is important, lest, as I have said so much in the charge of a *germ* of spiritual life being asserted, by those whose views are there opposed, to be implanted in every baptized child, it should be rejoined that I had, in former times, believed the same thing.

Communications.

For the Churchman.

The Syriac Version of the Epistle to the Hebrews, and the Doctrine of Baptism.

To the Editor of the Churchman:

Rev. and Dear Sir, There may be some of your readers who have not the opportunity to make themselves well acquainted with the reasons they ought to give for the faith which is in them, and so are not aware what an attestation to the truth of the Church's doctrine concerning Baptism the Syriac Version of the New Testament gives. It is a most certain and indisputable fact, that this, the oldest translation of the New Testament, in the Epistle to the Hebrews, uses the terms "baptism" and "illumination" as synonymous, implying thereby that the Holy Sacrament is in God's hand the ordinary means of bestowing the first spiritual enlightening upon blind and ignorant man. Most critics date this Syriac Version as early as the close of the first century. How then could we have the teaching of the Primitive Church in almost Apostolic times more clearly expressed than when we find in this Syriac, that the words of the Epistle to the Hebrews, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift," &c., are rendered "It is impossible for those who have gone down to baptism," &c.; and again, in Heb. 10, 32, "Call to remembrance the former days in which after ye were illuminated," &c., is translated, "After ye received baptism," &c.

But there is nothing so plainly expressed but that those who have set their minds and hearts against Catholic truth, will find some means of escape from it. A man of plain common sense would say, "Beyond all dispute the Church of the first century, at least in the East, held this doctrine concerning Baptism, or else such expressions would never have been recognized as part of this translation of Holy Writ. I must therefore either receive the doctrine, or believe that the Church of the first century, at least in the East, was altogether wrong in so important a matter as this." But profound German criticism provides a way of escape from these inferences in a shrewd conjecture of Michaelis: that the Syrian Church for more than two centuries lacked this important Epistle, and that when the deficiency was supplied, the translator had adopted the novel notions and phraseology of the third century, when beyond all dispute, illumination and baptism were often used as synonymous. A writer in one of your contemporaries, supports these views at some length, adding his own opinion concerning baptism; but inasmuch as the paper for which he writes eschews all controversy, it receives and publishes his uncatholic arguments and statements without permitting the other side to be heard, except that it places your correspondent in the invidious position of "protesting" against the statements of another, while it does not give the grounds or reasons for the protest. Perhaps the subject may not be wholly devoid of interest to your readers; it certainly will be of profit, if it calls the attention of any one before unacquainted with the fact, to a most remarkable corroboration of the Doctrine of the Church that the Sacraments, to *those who are penitent and faithful*, are not merely the sign and seal, but God's ordinary means of conveying spiritual grace. J. J. E.

[Extract from the Evangelical Catholic.]

"Doubts have been suggested whether the Syriac translation of the Epistle to the Hebrews is as ancient as that of the other books in general. We do not find that the learned translator in his Appendix on "the Syriac Translations of the Scriptures," has examined this point. JOHN DAVID MICHAELIS, in his Introduction to the New Testament, calls his reader's attention to the fact, that certain Greek words are translated in the Syriac version of this Epistle differently from the manner in which they are rendered elsewhere. * * In addition to the illustrations of Michaelis, some of which are original, we will give another, which seems to have escaped the notice of that learned critic, or else is purposely omitted by him, although it is probably the most extraordinary translation in the whole Syriac New Testament. In Heb. vi, 4, and x, 32, the original Greek, which is very properly rendered in our English Bibles, "*who were enlightened,*" and "*ye were illuminated,*" is there translated, "*who have gone down to baptism,*" and "*ye received baptism.*" It is certainly remarkable, that, although the original Greek word occurs in the New Testament as a noun twice, and as a verb eleven times, it is never so rendered elsewhere in the Syriac, but always by a Syriac word conveying the idea of *enlightening*, the true sense of the Greek. On what principle or theory is this very extraordinary aberration in the Hebrews, from the usage that everywhere else prevails in the translation, to be accounted for? We imagine that the Syriac translator of this Epistle must have been under the influence of an ecclesiastical phraseology of a later age than the last part of the first century, and probably than the second. The first time that the word *illumination* is to be found in such a connection, is in the first Apology of Justin Martyr. He is giving an account of Christianity, and speaking of a convert to the faith, who has been persuaded of its truth. He speaks of him as baptized and regenerated. 'This laver,' says he, 'is called *illumination*, inasmuch as *they who learn* these things,' that is, the truths of the Gospel, '*are illuminated in mind.*' Attempts have been made to alter the text of Justin, so as to make him speak a very different language. But the common reading is authentic, and there is no authority for any other. The conjectures which appear in the note in Thirlby's edition, p. 90, only serve to show that the commentator does not like the martyr's reason for the application of the word *illumination* to *baptism*. The former preceded the latter, which is its confirmation and seal, and presumes all who thereby publicly profess Christianity to have been already instructed in its truths, and enlightened by the Holy Spirit. It was quite natural therefore to use the one word for the other, (which is precisely analogous to that of *covenant* for *circumcision*,) after the instruction of the candidate had been before mentioned. But this is very different from substituting the term expressive of a moral and religious illumination of the mind, for that which denotes its visible attestation and proof. The conclusion seems to be warranted, therefore, that the Syriac translation of the Epistle to the Hebrews is probably not older than the third century."

To the Rev. Editor of the Evangelical Catholic:

Rev. and Dear Sir, It is but natural, as you will surely confess, that the doctrine of a paper bearing the honored titles, "Evangelical" and "Catholic," should be closely watched. And you will also admit that its teaching should always be what its name imports, the Gospel as received by the Catholic Church. Your chief aim indeed is to promote charity and good works, but what sure foundation is there for these beside the pure, uncorrupt Doctrine of the Church of all ages? And prominent among the good works of the Gospel is earnestly contending "for the *faith* delivered to the saints." Your paper cannot avoid doctrinal statements, and I need only refer to the last number for proof of this. I venture to call your attention to the first article, and the views of Baptism to which you give so prominent a place there; in the writer's remarks upon Dr. Murdock's translation of the Peshito-Syriac Version of the New Testament, "Three points are worthy of note, first that the writer wishes to date the translation of the Epistle to the Hebrews much later than the rest of the Syriac Version, namely, as late as the third century, while the rest is regarded as dating from the end of the first or the beginning of the second. Secondly, he evidently aims to weaken the force of the argument in support of the Catholic Doctrine of the Spiritual grace given in Baptism, by asserting that the use of the term "illumination" as synonymous with "baptism" dates no earlier than the third century; and thirdly, the writer expresses his own views of Baptism itself. I know very well that an editor may refuse to be responsible for every thing which his correspondents write, but these views are brought forward too prominently and occupy too much space to render it proper or just that they should be passed over without a fair statement and a fair hearing of what can be said on the other side. Therefore I hope that you will suffer a word or two in reply. As regards the first point, the date of the Syriac translation of the Epistle to the Hebrews: The writer refers to some speculations of Michaelis in support of his opinion, and then adds to them, what he calls "the most extraordinary translation in the whole Syriac New Testament," namely, that in Hebrew vi, 4, and x, 32, φωτισθεντες, "illuminated" is rendered "who have gone down to Baptism," and "ye received Baptism." Extraordinary it may be: I have always regarded it as a most striking proof of the truly Catholic and primitive nature of the doctrine, that in and through Baptism as the *instrumental* means blind and ignorant man is "illuminated," and receives a spiritual discernment of heavenly truth, since this the oldest version of the New Testament uses the phrases as synonymous It is to be hoped therefore that one earnest in the faith will carefully weigh and examine the premises, before he ventures to embrace the speculations of Michaelis on such ground as the writer does, and say "that the Syriac translator must have been under the influence of an ecclesiastical phraseology of a later age than the last part of the first century, and probably than the second." What has greatest weight with the correspondent, is that φωτιζειν to "enlighten," are not rendered elsewhere in the Version, and he asks, "On what principle or theory is this very extraordinary aberration in the Hebrews, from the usage that everywhere else prevails in the translation, to be accounted for?" adding that the Greek word occurs as a noun or verb thirteen times. Now to this the very simple and evident answer is, that no where else in the New Testament is "illuminated" used *primarily* in the same sense as in the Epistle to the Hebrews, and that accordingly the substitution of "Baptism" would make nonsense. Let the reader refer to the eleven references where the Greek word occurs, S. Luke xi, 36; S. John i, 9; 1 Cor. iv, 5; 5 Cor. iv, 4, 6; Eph. i, 18, iii, 9; 2 Tim. i, 10; Rev. xviii, 1, xxi, 23, xxii, 5, and he will see that this is so. In all these places the word is used primarily in a more *general* sense; in the Epistle to the Hebrews it has its special meaning of an act at one particular epoch in the Christian life, viz. Baptism. The Syriac therefore gives a simple paraphrase, substituting by a most familiar figure the *act*, Baptism, for the *effect* of the act, viz. illumination. It will at once be perceived how important a corroboration of the truth this is, against the prevailing heresy of our time.

But secondly, the writer dates the use of "illumination" for "baptism" later than the last part of the second century, at the same time quoting St. Justin Martyr, who uses these words: "This laver is called illumination, inasmuch as they who learn these things are illuminated in mind." According to the critic's understanding of S. Justin, the Martyr means, illuminated by what they have learned before, not by the Sacrament itself. But granting this, which I am very far from ready to do, is it not perfectly plain that in the quotation before us, we have the clearest proof that in the latter part of the second century "illumination" was in habitual use for "the laver of regeneration"? S. Justin says, καλειται δε τουτο το λουτρον φωτισμος, "this laver is called," that is, *habitually* called, not, as the writer seems to imagine, while he labors to nullify the force of this remarkable language, "I, Justin Martyr, call it so on this occasion merely, because the candidates have been enlightened by the truths which they have learnt before." This fact alone is all that need be insisted on; but besides the writer *assumes* that S. Justin means that the illumination is merely the consequence of the previous instruction, although we have equal grounds for saying that "illuminated in mind," refers to the effect of the Holy Sacrament. For what is more natural in writing his Apology for the use of heathen, than that he should express himself in general terms, and simply say as he does that they who learn the truth and are baptized are illuminated, without laying open the sacred mystery to the unbeliever. It is abundantly sufficient for the argument, however, that in St. Justin's time φωτισμος was habitually used for το λουτρον, "the laver" or Baptism.

I insist therefore that it is an utterly groundless assertion to maintain that illumination was not used for Baptism until the third century, when we have just seen the contrary in S. Justin as regards the second; and from the Epistle to the Hebrews, together with its Syriac Version, may fairly infer the same with regard to the close of the first, and the Apostolic age itself; certainly it was no new thing, when at the end of the second or beginning of the third century, S. Clemens Alexandrinus said that Baptism "is *often* called" πολλακις καλειται—χαρισμα φωτισμα, (illumination) και τελειον και λουτρον.

But thirdly, the critic states dogmatically his own opinions concerning Baptism, and it is impossible for me to see such views brought forward so prominently without protesting against them as inconsistent with the title of your paper, as *un*evangelical and *un*catholic. Baptism is said to be "the confirmation and seal" of the illumination which *precedes* it, and "presumes all who thereby publicly profess christianity to have been already instructed in its truths and enlightened by the Holy Spirit." And again, it is called "the visible attestation and proof of a moral and religious illumination of the mind." Now this it undoubtedly is, but in our age such statements are well understood as implying what Catholic-minded churchmen must regard as a most pernicious and dangerous error, viz. that Baptism is *nothing more* than "the visible attestation and proof," but not the *instrument* in God's hand of conveying to those whom He calls from the evil world the spiritual grace and illumination. This is the fair inference which every one of your readers will draw, and it ought not to pass without a protest, which should have a place in your paper, since you have received the uncatholic statement which calls it forth. Of course the subject is too wide a one to be discussed in the columns of a newspaper, even if it were fitting that it should. All I can ask is that a protest against it may be received because it is inconsistent with the Catholic faith which your paper aims to support, that Catholic faith which speaks in no equivocal tone in the 48th canon of the Council of Laodicea, by the Œcumenical Council of Chalcedon, adopted as the voice of the Church universal: "Those who are enlightened must, after Baptism, be anointed with the heavenly chrism," &c.; and in our own Baptismal service for infants, which says that they who have received the Sacrament are regenerate "with the Holy Spirit," whose office and function it is to bestow that "enlightening" of the mind, which renders it fit that in the vocabulary of the Catholic Church, illumination and baptism should be forever synonymous.

For the Churchman.

A Begging Letter.

Rev. and Dear Mr. Editor:

Not only does "one good turn deserve another," according to heathen morality, but the Scriptures command us to "love those who despitefully use" us, and to return blessing for railing. Is it then too great a liberty to ask you to publish the enclosed Circular, which I received some time since, and which, having been read, was "laid on the table." It is asking much, I am aware, to request you to become an abettor in extending the circulation of the PROTESTANT CHURCHMAN, and to put yourself "*in communication*" as it were with its Presbyterian Publisher, and almost Presbyterian Editor, but who knows but that peace, harmony, and good will, may be much increased by such an act, and that the Rev. Editor of your Protestant, or *Hyper-ultra* Protestant, contemporary may exclaim, "*mea culpa, mea culpa, mea maxima culpa,*" when he sees how generously and kindly you act towards him. In giving the annexed Circular, I have ventured to insert a few *italics* by way of developing more fully the beauties of the composition, especially the clause in which I am requested to act as magnetizer, and put the mesmerized canvasser *en rapport* with the agent "for the Proprietors." Trusting that you will not refuse to extend the publicity of the application, I remain, affectionately yours,

A RUSTIC PARSON.

CIRCULAR.

Office of the Protestant Churchman, 669 Broadway, New York, March, 1851.

Rev. and Dear Sir:

The Proprietors of the *Protestant Churchman*, believing that its circulation might be greatly increased, and without injury to the claims of other or more local Journals, if its character and objects could be brought more directly before its friends, have suggested the propriety of my asking if there is any way in which more subscribers might be obtained in your parish or neighborhood. It seems to them that not a few of the many who take no religious newspaper, would readily subscribe for this, if approached *in the right way;* and that you may possibly know some proper person in your neighborhood who would undertake such a canvass on the terms mentioned below. Will you permit them to trouble you to make the inquiry, and if you know of any such person, *put me in communication with him?* or if any other or better plan should occur to your own mind, to advise me of it?

Very respectfully yours,
ANSON D. F. RANDOLPH,
for the Proprietors.

Then follows a statement of terms, and inducements to subscribe: $10 for *six new* subscribers, &c.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 15, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

The Evidence of Regeneration and of Renewal.

In our last number we offered some brief remarks on the difference between *Regeneration* and *Conversion* and the confusion of ideas far too prevalent as to their nature. We showed what grievous errors arise from this confounding of things essentially distinct, and the unfounded charges made in consequence against those who teach primite Catholic truth. We shall proceed to comment on some crude notions exhibited in a pamphlet before us on the evidence required to prove a man in a state of grace, and the conclusions to be drawn from a want of this evidence.

We observe at the outset that the questions "Have I been born again?" and "Am I in a state of grace?" are by no means identical. The first depends on the fact whether obedience has been rendered to the command of Christ in receiving the sacrament of "baptism for the remission of sins." It is very remarkable that writers of the stamp of the one before us while insisting on the words of our Lord to Nicodemus "Except a man be *born again* he cannot see the Kingdom of God," omit all reference to the succeeding words, shewing how this *new birth* is to be accomplished. These are, "Except a man be born of *water* and of the Spirit he cannot enter into the kingdom of God." It has been shown repeatedly in our columns that the whole ancient Church without exception interpreted this text of Holy Baptism, including both the "outward visible sign and the inward spiritual grace." Baptism made those who received it Christians; it, through the power of the Word and the Holy Spirit regenerated them, i. e., incorporated them into Christ, made them partakers of a new spiritual nature, imparted unto them remission of their sins, both original and actual, and bestowed upon them an interest and participation in all the blessings and privileges of the Christian Covenant. They were translated from a state of wrath into one of grace and favor with God; they received through His mercy in this sacrament that which by nature they could not have—a title to the benefits procured by Christ's passion and death, and a claim to the inheritance of His heavenly Kingdom. Now let us hear the Collect for Christmas Day, declaring the duty of those baptized—"Grant that we being *regenerate* and made Thy children by adoption and grace may daily be renewed by Thy Holy Spirit:" this to be said by the whole congregation, consisting of baptized persons, not by those alone who fancy themselves "born again" in the modern dissenting sense. And again, the Collect for Easter Even speaks thus—"Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with Him." Here, according to the language of Scripture, Baptism is referred to as the beginning of the Christian life, while the maintenance of that life depends upon the renewal of the mind and of the soul with all its powers and affections. This renewal of course, is effected through the grace of God and the assistance of His Spirit: from Him all "holy desires, good counsels, and just works do proceed," and "without Him nothing is strong, nothing is holy." With this view agrees the Homily on Salvation:

"You have heard the office of God in our justification, and how we receive it of Him freely, by His mercy without our deserts, through true and lively faith. Now you shall hear the duty and office of a Christian man unto God, what we ought on our part to render unto God again for His great mercy and goodness. Our office is not to pass the time of this present life unfruitfully and idly, *after that we are baptized or justified*, not caring how few works we do to the glory of God and profit of our neighbors; much less is it our office after that we be once made Christ's members, to live contrary to the same; making ourselves members of the Devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the Devil, and not God."

Now suppose that some having been "*baptized* or *justified*" prove unmindful of their Christian office or duty and make themselves "members of the Devil" and serve the world and the flesh. Do the Homilies teach that they have never been "born again or justified?" Far from it. Let us hear the Homily on "*Falling from God.*"

"For whereas God hath showed to all men that truly believe His Gospel His face of mercy in Jesus Christ, which doth so lighten their hearts that they (if they behold it as they ought to do,) be transformed to His image, be made partakers of the heavenly light, and of His Holy Spirit, and be fashioned to Him in all goodness requisite to the children of God: so, if they after do neglect the same, if they be unthankful unto Him, if they order not their lives according to His example and doctrine, and to the setting forth of His glory, He will take away from them His Kingdom, His Holy word, whereby He should reign in them, because they bring not forth the fruit thereof that He looketh for."

Then, after declaring the denunciations of God's wrath, contained in various places of Holy Scripture the Homily concludes—How? "ye must be born again?"—Not at all—"Let us therefore *turn betimes*, and when we *turn*, let us pray to God, as Hosea teacheth, saying, "*Forgive all our sins, receive us graciously*—and if we turn to Him, with an humble, a very penitent heart, He will receive us to His favor and grace, for His holy name's sake, for His promise sake, for His truth and mercies' sake, promised to all faithful believers in Jesus Christ."

Let us consider too the exhortation to the Holy Communion, in which the Priest sets forth various grievous sins of which men may be guilty, and then exhorts them—Not "ye must be born again," which would be an unintelligible command—but "*Repent* ye of your sins, or else come not to that holy table."

Let our readers ponder well these passages from the Homilies, and these exhortations of the Church, and then peruse the following extract of a so-called evangelical writer:

"You can easily conceive how a congregation, thoroughly possessed of this view of regeneration, would regard as exceedingly ignorant of what they would call the "great Catholic verity of baptismal grace," the faithful preacher who should summon them to examine themselves whether *they had ever been born again*, by inquiring into the fruits of grace in their affections and spirit and daily walk." No doubt they would, if well instructed in the Prayer Book, and we have heard of a case, if we mistake not, where this very thing occurred. They had read the baptismal offices, and probably the Homily on Salvation, and the other formularies and prayers which the Church has prescribed for the use of the faithful, and could readily recognize the dissenting phraseology of their well intentioned exhorter. They could hear with pity the assertion, that in proposing such an inquiry the preacher would be entirely in the path of the word of God, to which, *because* it propounds the same mode of self-examination, that alleged Catholic verity *must* be considered as equally unknown. The logic of this is obscure, and the fact itself may be safely denied. The questions proposed to the baptized Christian in the New Testament are not whether he has been "born again," but to try himself whether he is in the faith? a very different question—whether he has "received the grace of God in vain?" showing that this grace may be nullified, and the recipient perish by his own wilful default.

Now in this point of view, the want in a baptized person of the evidence required of being in a state of grace is a very awful consideration. So far from his baptism being a comfort to him, it should be a source of alarm and of fear. Surely a greater responsibility rests on those who have done despite to the Spirit of grace, and misemployed or unimproved the rich blessings conveyed and assured to them in that sacrament, than on those who have been left destitute of those privileges and graces. "It had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." The subject or citizen of a State who wilfully resists its laws by force and violence, is guilty of treason, and the crime is greater in him than in a foreigner, because committed in opposition to the clearest maxims of morality and duty. And yet we are gravely told that in the Kingdom of Christ it makes no difference in the guilt of the individual and is of no account in the sight of God whether men are baptized or unbaptized, if they are living in a state of sin, and regardless of His commandments. The Epistle to the Hebrews plainly implies the contrary, when contrasting the old and new dispensations:—"For if the word spoken by angels [the Mosaic law] was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him."

The miserable figment that Baptism is an empty not effectual sign of regeneration, has been coined to escape this result, and we must postpone its consideration to another week.

REV. MR. BILLOP'S SERMON.—We conclude this week this instructive discourse, which we doubt not our readers will peruse with pleasure and edification. Our brief comment on the extraordinary statement in the preliminary letters that it had been pronounced publicly in the Church where it was preached, by somebody, "unsound and unscriptural," has excited the ire of the "Southern Churchman," which announces with great pomp and solemnity that it was the Bishop of the Diocese who thus acted. In our opinion the epithet of "scandalous," applied by the editor to our comment, may be more properly applied to the act which suggested the comment. This Low Church upholder of Episcopal prerogative contends that the publication of the Sermon is a violation of the obedience to be rendered to the Bishop by the preacher, as if each presbyter in a Diocese is bound to take the idiosyncrasies of the Diocesan, under whose authority he may have the fortune or misfortune to be placed, as his rule of faith instead of the Bible and the Prayer Book. We suppose that the Southern Editor will contend that this uprising and protesting was to be regarded as a canonical *admonition*, but we apprehend he is utterly mistaken if he so think. The rights of presbyters are better guarded than this. If the preacher inculcates heretical doctrine, he may be presented and then must be tried by a Board of his fellow presbyters, who ought to be chosen fairly, and not packed for the nonce. Their verdict is to be the ground for the Bishop's proceeding; and whatever his own view may be, he cannot increase the *gravamen* of the punishment. When this verdict has been rendered, then he may pronounce *admonition*, if the case require it, but not before, and then his admonition obtains the force of authoritative and ecclesiastical sanction. Under present circumstances, if it is Mr. Billop's lot to differ in doctrine from his Bishop, it probably will be thought by our readers the Bishop's misfortune to differ from Mr. Billop.

We append the correspondence as creditable to the Clergy and Laity concerned:

OCTOBER 1, 1851.

Rev. and Dear Sir:

Having heard that a Sermon, delivered by you at a late Convocation of the Clergy at St. James' Church, Stanton, was pronounced unsound and unscriptural in its doctrine, we, the subscribers, Presbyters of the Diocese of Delaware, would re-

spectfully suggest the expediency of its publication. Very truly yours, &c.,

Hiram R. Harold,
Walter E. Franklin,
John L. McKin,
James W. Hoskins,
Edwin M. Van Deusen.

Rev. Thomas F. Billop,
New Castle, Del.

New Castle, Sept. 25, 1851.

Rev. and Dear Sir:

A number of your friends and parishioners—interested in your welfare, and anxious to bear their testimony to the truth and soundness of your teaching, are extremely anxious to procure a copy of the Sermon delivered by you, at the recent Convocation of the Clergy at St. James' Church, Stanton.

It is with no less pain than surprise, that they have heard of the extraordinary circumstances that occurred on that occasion: and as the Sermon was preached in their own Church, but a few weeks previous, they are satisfied that it was perfectly sound in faith, and safe in practice, and in full conformity with the teaching of the Gospel, and the standard writers of every age.

They therefore hope, Dear Sir, that no needless apprehension of consequences, nor any consideration of expediency, will prevent your compliance with their request.

"The truth as it is in Jesus" must be sustained. Justice to yourself and to us demands it.

Yours very faithfully,

John D. Bird,
Thos. W. Rogers,
Jno. G. Challenger,
J. H. Rogers,
A. C. Nowland,
James Rogers,
H. Johnson,
L. M. Chase,

To the Rev. Thomas F. Billop,
Rector of Immanuel Church, New Castle, Del.

New Castle, October 1, 1851.

Gentlemen:

I have received your very kind letter of the 26th ult, requesting a copy of my Sermon for publication.

As you seem to be acquainted with the "extraordinary circumstances" connected with the delivery of this Discourse, at the late meeting of the Convocation, at St. James,' it is unnecessary for me, at present, to detail them.

It is due to myself, however, to state, that it was written expressly for my own pulpit, with no regard to style, and without the slightest idea that it would ever appear in print; and I am perfectly aware, that it in many respects deficient, and possesses no claim to public attention. But I cannot but believe, that as far as it goes, it teaches the *Truth*, and nothing but "the *Truth*, as it is in Jesus."

Whatever its deficiencies may be, you must perceive, from the nature of the case, that I am denied the privilege of alteration and improvement. I have added neither sentiment nor word, that could possibly affect the doctrine; and have omitted neither sentiment nor word, that could change the color of that which was originally delivered.

Your letter leaves me scercely a choice in the matter, and is so full of sympathy and kind feeling, that I freely submit the manuscript to your will, convinced that as it requires, so it will receive your most indulgent consideration.

I am, Gentlemen, with the highest respect,
Your friend and Pastor,

Thos. F. Billop.

To Messrs. John D. Bird, Thos. W. Rogers, Jno. G. Challenger, J. H. Rogers, A. C. Nowland, and others.

Foreign Intelligence.

The *Canada* and *Baltic* from Liverpool both arrived at this port on Sunday morning last. The *Canada* sailed on Tuesday the 28th ult., having taken the place of the *Africa*, which ran ashore near Belfast and had to put back. The Baltic sailed on Wednesday the 29th, and made the passage in 10 days and 19 hours.

M. Billhault has failed in his efforts to form a new ministry, and the task had been committed to others, but apparently without success.

Lord Campbell, Chief Justice of the Queen's Bench, was at Rome, and had an audience of the Pope at the Vatican on the 7th of October. Perhaps he has gone specially to expound Lord John Russell's intentions as to the Ecclesiastical Title's Bill.

Kossuth reached Southampton on the 23d of October, in the *Madrid* steamer from Gibraltar. He was received in great form by the Mayor and Council of that Town, and a grand entertainment was given him on Saturday at the country house of the Mayor, at which Lord Dudley Stuart, Mr. Cobden, the American Counsul Mr. Croskey, and others, were present. Kossuth, who speaks English very well, according to report, made an animated and eloquent speech. The accounts of his assumption and arrogance on board of the Mississippi are denied by the officers of that frigate which arrived here this week.

The Bishop of Gloucester and Bristol has delivered an interesting Charge, in which, after expressing his sense of the deficient provision for the education of the clergy, he remarked on the recent secessions to Rome, which in many instances might be attributed to unsteadiness of temperament, leading to sudden transitions from Puritanical to Romanist views. He advocated the restoration of Synodal action, with the necessary changes in the constitution of the Convocation. These he pointed out at some length.

The Bishop of Rochester, in his Charge, very emphatically denied that the Gorham decision was binding upon the church or changed the sense of the offices of baptism and other formularies. These declared that baptized persons, being born in original sin, were by the laver of regeneration in baptism, received into the number of God's children, and made heirs of eternal life.

The Rumored Bishopric for the Channel Islands.—A correspondent of the *Record* contradicts the statement relative to a proposed Bishopric of the Channel Islands, intimating that the scheme, to which both the Bishop and the Islanders are strangers, is the suggestion of an enemy.—*John Bull.*

Visitation of the Archdeacon of Surrey.—On Tuesday, the Venerable Archdeacon Hoare commenced the visitation of the Archdeaconry of Surrey, at St. Saviour's, Southwark. The Charge was occupied chiefly with subjects of local importance; and with reference to the Papal aggression the Archdeacon recommended the Clergy to avoid personal conflict with the aggressors, and to encounter them rather by the dispersion of the Bible and Prayer Book.—*John Bull.*

New Cathedral for Manchester.—The Rev. Dr. Parkinson, Principal of St. Rees, Cumberland, and Canon of Manchester, has proposed, by way of commemorating her Majesty's visit to that city, the conversion of the collegiate Church into a suitable Cathedral, at an estimated cost of £50,000 of which he offers to give £1,000, if the remainder can be raised within a year, according to a design prepared some time since by his directions.—*Ibid.*

The Bishop of Exeter and the District of Holy Trinity, Plymouth.—The Rev. Mr. Kerr, a Clergyman said to beneficed in the diocese of Gloucester and Bristol, having been permitted to take temporary charge of the district of the Holy Trinity, Plymouth, during the absence of the Incumbent on account of ill-health, and having subsequently applied for a license with a view to the more permanent charge of the district, the Bishop of Exeter has required Mr. Kerr to submit himself to examination previous to the granting of the license. The Churchwardens have remonstrated against this requirement on the part of his Lordship, but without effect.—*Ibid.*

St. Anne's, Blackfriars.—In consequence of the dispute relative to the appointment of a successor to the Rev Dr. Harding, the parishioners having elected the Rev. W. Webster, of King's College, London, and the Lord Chancellor claiming the appointment, in consequence of the elevation of the last Incumbent to the Episcopate, a caveat has been lodged by the parish against any presentation on the part of the Lord Chancellor.—*Ibid.*

On Saturday, the 25th of October, the newly-consecrated Bishop of Bombay, Dr. Harding, embarked for India.—*Ibid.*

A New Saint again.—The Pope has pronounced the beatification of "the venerable servant of God, John de Britto, Priest professed of the Society of Jesus.'—*Ibid.*

From the Halifax Church Times.

Colonial.

New Brunswick.—*Consecration.*—On Wednesday last the new Church, recently erected in Main Street, in this City, was solemnly consecrated and set apart for the service of Almighty God, by His Lordship the Bishop of Fredericton, assisted by the Rev. Rector of the Parish, the Rev. W. Armstrong, (the appointed minister of the new Church,) and a number of other Clergymen; among whom we observed the Rev. Messrs. Harrison, Allan, Coster, A. Stewart, A. Wood, W. Scovill, J. W. Disbrow, &c. The services commenced at 11 A. M.; the Bishop and Clergy, robed in full canonicals, proceeded to the entrance Porch of the Church, where they were met by the Churchwardens of the Parish, who presented to his Lordship, the petition for the Consecration; after which the whole body walked in procession up the centre aisle of the Church to the Altar, the Bishop and Clergy alternately reading the verses of the 24th Psalm. His Lordship then, after reading the prayers prescribed in the appropriate ritual, pronounced and delivered to the Churchwardens his Episcopal decree for the consecration of the edifice, by the name of "the Church of St. James;" establishing it at present as a District Church of the parish of the Trinity, but to become a distinct parish Church as soon as a Legislative enactment for that purpose can be procured. After the ritual of consecration was concluded, the usual Morning Service was performed; the Prayers being read by the Rev. W. Armstrong, the Epistle by the Rev. A. Coster, the Gospel by the Rev. W. Harrison, and the Sermon preached by His Lordship the Bishop. The Choral service was performed by the Choir of Trinity Church, assisted by some members of other choirs; a Seraphine being placed in the Organ loft until an Organ can be procured. Although the weather was unfavorable, the congregation was very large; the beautiful edifice being quite filled.—*St. Johns, N. B. Courier Oct. 24.*

The Great Exhibition of the Industry of all Nations, is closed. The world never before exhibited so wondrous a sight, and it is not likely that such an accumulation of the rare products of nature and art, tastefully chosen, and arranged with care, and all the advantages of scientific knowledge, will for a long time to come, be again presented to human gaze. There can be no question, however, that it will be of immense consequence to the human race. People of all countries who have witnessed it, will return to their own lands, big with the theme; and we may expect that instead of a general exhibition of all nations, there will be in almost every country, displays of excellence peculiar to itself, which will act as incentives to improvement and a successful cultivation of art and science. In this way will genius and industry have full scope for their energies; and be prepared to achieve a greater triumph; so that when the remembrance has become faint of the recent Exhibition, the scions of an older generation may, through its instrumentality and its example, combine once more to report their progress, and eclipse its glories and its grandeur. The Exhibition closed on Wednesday the 15th October. The prayer which follows, was pronounced upon the occasion, by the Bishop of London, amidst the profound silence of the vast assembled multitude.—

"O Almighty and most Merciful God, Father of all mankind, Who hast made of one blood all nations of men, to serve and worship Thee, and by their words and works to glorify Thy holy name; Who didst send Thine only Son into the world to reconcile it unto Thee, and to unite all men in one brotherhood of holiness and love, we Thine unworthy servants, most humbly beseech Thee to accept our offering of prayer and praise. From Thee alone proceed all good counsels and all useful works; and by Thee alone are they conducted to a prosperous end. We acknowledge with all humility and thankfulness the gracious answer which thou hast vouchsafed to the prayers of our Queen and her people, in blessing with a wonderful measure of success an undertaking designed to exhibit the glories of thy creation, to promote the useful exercise of those faculties which Thou hast implanted in the sons of men, and to encourage the growth of peace and brotherly love. We humbly thank Thee, O Lord, that Thou hast graciously prospered the counsels of him who conceived, and of those who have carried out that great design; and that Thou hast mercifully protected from harm the multitudes who have thronged the building. We acknowledge it to be of Thy goodness, that a spirit of order and mutual kindness, of loyalty to our Sovereign, of obedience to the laws, and of respect for the sanctity of thy Sabbaths, has been manifested by the people of this country, in the sight of those who have been here gathered together from all parts of the world. We thank Thee, also, that Thou hast disposed the hearts of many nations to enter upon a generous and peaceful competition in those arts which, by Thy merciful appointment, minister to the comforts of man, and redound to Thy glory, as the giver of every good and perfect gift. We devoutly pray, that all may be led to acknowledge Thy power, wisdom, and goodness, in the achievements of man's industry and skill; and may depart to their several homes to 'speak in their own tongues the wonderful works of God.' Continue to them, we beseech Thee, Thy favor and protection; let Thy good Providence conduct them in safety to their native land; and bless them with prosperity and peace. Grant, O Lord, that this gathering of Thy servants from every nation may be the token and pledge of a continued intercourse of mutual kindness between the different branches of Thy universal family. May it contribute to the growth of Christian love, and hasten the coming of that blessed reign of peace, when 'nation shall not lift up sword against nation, neither shall they learn war any more.' Lastly, we pray Thee with Thy favor to behold our Sovereign Lady Queen Victoria, the Prince Albert, Albert Prince of Wales, and the Royal Family; to continue to this nation the manifold gifts which Thy goodness has so long abundantly showered upon it; to save and defend all Christian kings, princes, and governors, and to bless Thy people committed to their charge. Give them grace, that they may in all things seek Thy honor and glory; and be diligent in the heavenly work of enlightening and purifying mankind; of diffusing through the world the blessings of peace; and of extending the kingdom of Thy dear Son; who has taught us to approach Thee as our common parent, and to say: Our Father, which art in Heaven, hallowed be thy name.—The kingdom come. Thy will be done on earth, as it is done in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, the power and the glory, for ever and ever. Amen. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

"While the prayer was being read every voice was hushed, and every head bowed. The scene was not unlike that presented in some vast cathedral, and the effect was still further heightened when at the close the organ, orchestra and voices burst into the magnificent Hallelujah Chorus, the effect of which was indescribably fine and impressive. At its close the cheering was again renewed, and all restraint being now at an end, the people broke out into the most noisy demonstration of enthusiasm. The Prince again bowed repeatedly, and retired to the Royal Commissioner's department, where mutual felicitations were exchanged, and the Foreign Commissioners having paid their respects to his Royal Highness and taken leave, the brilliant assemblage gradually broke up, and the Great Exhibition became a thing of the past.—*Halifax Church Times.*

Diocesan Intelligence.

From the Toronto Church.

Western New York.—*Description of St. Paul's Church, Buffalo.*—It is to the real, but unobtrusive influence, which the Church exercises in the United States, that the reflecting Christian, either in Great Britain or the United States, will always turn with the most confidence, when he desires to fix his thoughts upon that, which he looks for as the best means of securing and perpetuating the peace and amity which now exist between the two countries, and however the utilitarian or the mere man of the world may sneer, sure we are, that there is not, and cannot be, a better guarantee for the continuance of that peace, than the Church.

As we have before noticed, St. Paul's Church is built on the same site as the old church. The site is one well calculated to tax the skill and ingenuity of the Architect, and well has Mr. Upjohn answered the challenge. The site of the Church is a triangular piece of ground with Erie street as the base of the triangle, the only street which runs parallel with any of the walls of the Church—Main street, which is the principal street in Buffalo, runs past the eastern angle, and Pearl street, which is parallel with Main street, runs past the western angle. What adds materially to the difficulty presented by the shape of the lot, is the slope of the ground, which descends very considerably from Main street, from which point the Church would most frequently and most favorably be viewed—these difficulties have been overcome in a manner which reflects the highest credit upon the Architect and will add lustre to an already established character. The church is built of red sandstone with dressed rubble work, in the early English style, with a bell-turret at the north-east angle, and the tower and spire, which is not yet erected, at the south-west angle; in place of transepts there is on the north side a chapel, so that the church presents from every point from which it is viewed a different appearance, yet producing a harmonious effect as a whole. The roof is covered with green slate, which contrasts well with the dark sombre color of the building.

The interior is in strict keeping with the exterior, being finished with open timber roof with carved tracery, supported upon wooden columns rising from the ground. The pitch of the roof of the aisles is somewhat less than that of the nave, which is nearly equilateral, the timbers colored as black walnut, and between the rafters the ceiling is painted azure blue. In the side chapel, which is fifty feet long, there is a gallery, and as the chapel is separated from the church by columns of the same kind as those which divide the aisle from the nave, the interior of the church is not disfigured by galleries, whilst almost every advantage derived from their use is obtained, for the chapel is so arranged that the pulpit can be seen from every part of it. The roof of the side chapel is parallel with the aisle.

The chancel is raised above the nave by three rather deep steps, and is twenty-eight feet by twenty-four feet. It is lighted by a beautiful triplet window to the east filled with richly-stained glass in medallions and intersecting circles and quatre foils; the south side is lighted by two lancet windows and on the north is one of the faces of the organ. The altar table is placed on a very richly carved frame and within the rails there is a credence table sedilia for the officiating Clergy, and a chair for the Bishop; outside the rail but still within the chancel there are stalls from any of which the prayers may be said, and a lecterne for the Lessons. The pulpit stands at the south west corner of the chancel and commands a view of the whole church. The organ is opposite the pulpit, or rather in the angle of the building formed by the chancel and the north aisle, having two faces, one looking, as before remarked, into the chancel, and the other into the north aisle; the choir is placed on a level with the congregation and near the organist. The whole of the slips and fuiniture of the Church are made of black walnut, which combined with the smallness of the windows, filled as they are with stained glass, gives the church perhaps too much of a dim light, but certainly if it is a fault it is better than the opposite one of having too much light.

The church is calculated to seat 1,000 persons. The length of the nave is 102 feet by thirty feet in breadth; the side aisles are 85 feet by 15 feet; and the side chapel is 53 feet by 28 feet; from the floor to the ridge of the nave roof is 60 feet.

We cannot conclude this very imperfect sketch of the church without special notice of the glass; it is so far as we can judge strictly ecclesiastical, and sincerely do we hope that our glass stainers will make a point of studying the windows of this church. Except in the chancel, the windows are all flowered quarries, lozenge shaped, having rich borders, with no attempt at figures: they are really beautiful in their simplicity.

On Thursday morning the Bishop of Toronto and most of the Clergy from this Diocese left by the early train for the Falls; they were accompanied to the cars by the Bishops of Michigan and Western New York and a great number of the Clergy. The kind and hearty wishes for each other's welfare expressed at parting proved how much all had enjoyed the meeting. In the afternoon the Bishops of Western New York and Newfoundland took the cars for the East, and were similarly attended by those who remained in the City.

The happy intercourse which existed for three days amongst the Bishops and Clergy of the United States and the British Provinces cannot but be attended with the happiest results: it will strengthen the affection which exists between these two branches of the Catholic Church, and provoke each other to love and good works.

For the Churchman.

The Church in Texas.—The Rev. Edward Fontaine, Rector of the Church of the Epiphany, in Austin, Texas, has written to a friend in this city, an earnest appeal for aid in erecting and furnishing a Church building in that important place. His claim is good; for the people of his charge have already done nobly in helping themselves, so that they can, with a good conscience, appeal for aid to others. Besides contributions in money, which would be most welcome, they need specially a good Sunday School Library, Prayer Books, a Communion service somewhat better than the *crockery* they now are compelled to use; camps also, and a bell, and all the ordinary furniture of Chancel and Church, they would most thankfully receive. The Church has taken firm hold in Austin, and only needs a little timely aid, to give it a permanent superiority to the various sects. Contributions may be left at No. 20 John Street, with Mr. Dana, for Mr. George C. Morgan, who will see that they are forwarded to their destination.

Thanksgiving Day.—We give the Governor's Prociamation fixing the day for this Festival.

Proclamation.—The goodness of Almighty God has been signally manifested towards the people of this State during the present year.

The blessings of liberty, national tranquillity, and public health, have been enjoyed without interruption. The fruits of the earth, in overflowing abundance, have rewarded the labors of the husbandman. Public improvements have been advanced. The truths of knowledge and religion more widely diffused, and our republican institutions preserved and strengthened.

A just sense of these beneficent dispensations should inspire universal gratitude towards our Divine Benefactor, and call forth appropriate demonstrations of homage and adoration.

Therefore, in compliance with usage, I respectfully recommend to the people of this State the observance of Thursday, the twenty-seventh day of November next, as a day of prayer, thanksgiving and praise.

In witness whereof, I have hereunto affixed my hand, and the privy seal of the State, this 16th day of October, in the year of our Lord 1851.

By the Governor,

Washington Hunt.

We are compelled to postpone our book notices in consequence of the sudden influx of advertisements. We are sorry to appear unmindful of the many favors we have received, but hope to remedy the defect next week.

Clerical Changes.

The Rev. Moses Parsons Stickney has been received, on letters dimissory, from the Diocese of Massachusetts, and is the Rector of Burlington College.

The Rev. George D. Gillespie has been canonically transferred to the Diocese of Western New York, and received into the same, and is now the Rector of Zion Church, Palmyra.

The Rev. C. S. Putnam, having taken charge of St. John's Chapel, Tuckahoe, Westchester County, N. Y., desires letters and papers to be directed accordingly.

The Rev. Philemon E. Coe has been transferred to the Diocese of New Jersey, and received into the same, and is the Missionary at Westfield.

Rev. Calvin Colton has removed from 15 Amity Street, to 65 Prince Street, New York City.

The Rev. Beverley Robinson Betts, has accepted the Rectorship of Trinity Church, Rockaway, Queens County, N. York.

The Rev L. R. Humphrey, having become a Missionary in the Diocese of Wisconsin, requests all communications for him, to be addressed to Beloit, Rock County, Wisconsin.

Married.

On the 6th inst., at Bethesda Church, Saratrga Springs, by the Rev. George Jarvis Geer, Rector of Christ Church, Balston Spa, the Rev. John W. Shackelford, Rector of St. Mary's Church, Brooklyn, to Miss Elizabeth P., daughter of Rockwell Putnam, Esq.

The obituary notice of H. was received too late for insertion, which we much regret.

Died.

The 21st Sunday after Trinity, Oct. 9th, at Boston, aged 47, the Rev. William Croswell, D. D., Rector of the Church of the Advent, and son of the Rev. Harry Croswell, D. D., of Trinity Church, New Haven, Conn.

In the vigor of manhood, and the perfection of his spiritual being, at the very altar of his God, death came on all that was mortal in this eminent and devoted Priest. He closed his sermon abruptly, and announced the hymn "Soldiers of Christ, arise." Afterwards he said from memory the Collect, "Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual helps; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy obtain everlasting life; through Jesus Christ our Lord;" and concluded still kneeling, with the Apostolic Benediction. He was lifted from his knees, and with assistance walked to the Vestry Room. From thence he was carried home, immediately became insensible, and at 6 o'clock, (less than two honrs after) fell asleep in Jesus.

May Angels attend him, and the King of Angels receive him, and may his strength which failed him kneeling before the earthly altar of his God, be renewed before the altar of Heaven. R. T.

At Newark N. J., on the 26th ult., Mary Joanna, daughter of George A. Mayhew, aged 18 years.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond street, on Thursday evening next, the 20th instant, at 7½ o'clock.

F. W. Welchman, Rec. Sec.

ST. PETER'S CHURCH, CHELSEA.

This church will be open for Divine service and a sermon to-morrow (Sunday) evening. The service will commence at half past 7.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The Missionary in charge of this station makes his annual appeal at the approach of the winter. The demands him for assistance are constant. He gratefully acknowledges the contributions given last year, which enabled him to cheer many a desponding heart. Will not the wealthy give of their abundance?

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Nov. 14, 1851. 308 Broome St.

LADIES' FAIR.

The ladies of the Free Church of the Epiphany propose holding a Fair to aid in defraying the necessary expenses of said church, on Wednesday and Thursday, Dec. 17 and 18. They take the liberty of earnestly soliciting from their friends assistance in the preparatory work. Any donations, articles suitable for the purpose, or materials of which they may be made, left with Mrs. Lot Jones, 77 2d Avenne, or Mrs. William T. Pinkney, 220 Henry st., will be thankfully received.

Nov. 15, 1851.—4t

ST. MARY'S HALL,
Burlington,——New Jersey.

The Thirtieth Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the Bishop of the Diocese, or to the Rev. R. J. Germain, Principal.

Oct. 11—t Nov 15.

BURLINGTON COLLEGE.

The Eleventh Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the President, or to Rev. M. P. Stickney, Rector.

Oct. 11—t Nov 15.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Oct. 14, viz:

Elizabethtown, N J, St Johns, (1 31 for Or,) 50 56; Covington, Tenn, 2; Shelbyville, Ky, 7; Christ, Leacock, Pa, 3; Christ, Rondout, N Y, for Or, 2 50; thro' E Wilcox, R A in Pa: M & A, Pottstown, for Fort Smith, 10, St James, Phila, 90 57,—100 57; St Johns, Brooklyn, a member, 2 50; E, Georgetown, half for Ark, 5; Trinity, New Haven, Ct, 60; St James, Fairhaven, Ct, 5; total, 238 13.

THOMAS N. STANFORD, Treas.,
New York, Nov 11, 1851. 137 Broadway

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 5th inst.

Legacy from Mrs S Shapter, deceased, by Mr I S Shapter, 100; Mrs Caswell, don, 10; Mrs Hodges, sub, 2; Mrs S Baker, 2; St Johns, Mount Morris, Rev M Van Rensalaer, 7 37; total, 121 37.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 12, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 5th inst.

St Thomas, Mamaroneck, Rev J M Ward, 7; Mrs Hodges, ann, 1; Mrs S Baker, ann, 1; Rev J W Diller, ann, 1; total, 10.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov 12, 1851. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Cornforter gratefully acknowledges the receipt of the following sums:

F W Welchman, for rent, 5; Daughters of a British Naval Officer for clothing destitute seamen, 16; Mrs Milford, Brooklyn, a bundle of clothing for same purpose.

Donations in clothing, half-worn or otherwise, can always be put to good use, as we are constantly receiving at the home, unfortunate and destitute seamen.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway,
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Nov 10, 1851.

P. S. The 1st of November has passed: The rent of our house is due and must be paid. We want $130 to do this, and we pray God to put it into the hearts of his people who are blessed with an abundance of this world's goods, to sopply this want, and enable us to continue this good work.

Erratum.—In acknowledgement of Nov 3, for Trinity ch, New Rochelle, 21 52 read 31 52.

C. SHEPARD & CO., 152 Fulton Street, have just published—

RUTH CHURCHILL; Or, The True Protestant.

A Tale of the Times. By a Lady of Virginia.

By the narration of an interesting story, she seeks to do away with that kind of religion which is based altogether on outward observances.—N. Y. Commercial.

Ruth Churchill is a neat volume, printed on elegant paper. The authoress has so well acquitted herself that few can fail to be interested, or receive a real benefit from its perusal. It should be on the table of every Christian family.—Day Book.

Nov 15.—2t

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Nov. 15.—tf

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With poetry and short articles.

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Will be Published, On Saturday, Nov. 15th,

By C. Shepard & Co., 152 Fulton St., The Christian Year, or Sermons for each Sunday and Principal Holydays, by Rev. W. H. Lewis, D. D., Rector of the Church of the Holy Trinity, Brooklyn, N. Y.

Nov. 15—3t

THE CHURCH ALMANAC, for 1852, containing, besideo the usual astronomical and other notices, full statistical information in regard to the Institutions of the Church, and the several Dioheses; a

List of the Clergy,

corrected to the present date, and a Church Advertiser of 24 pages, is published and for sale in quantities, and by the single copy, by

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The Evergreen, Or Monthly Church Offering, for 1852.

The attention of Episcopalians is asked to the new volume of the above Magazine. The amount of reading matter will be *increased* nearly *one-fourth.* The number of contributors is constantly enlarging, and the proprietor will furnish a Magazine for the ensuing year equal to any published.

The Evergreen comprises reading, both solid and entertaining, for the *Christian Family*, and looks to Episcopalians for support. The terms are $2,00 a year, *in advance*, but where the names of two or more subscribers are forwarded with the cash, they will be furnished at *one dollar and fifty cents* each. Each number will contain thirty-two pages of reading matter, and a beautiful steel engraving.

We shall commence with the first of January number the publication of "*The Queen's Fate,*" by a new contributor. The scene is laid in Judea, in the days of Herod the Great, and the scenes depicted are of the most thrilling interest. We shall also have a Sketch by the Rev. Frederick W. Shelton, and letters from Jerusalem, supposed to have been written in the days of Pontius Pilate, will be contributed by Professor Ingraham. The Magazine will also contain other papers of interest and importance.

We append the following recommendation:

"We hereby recommend 'The Evergreen' as a Magazine, valuable for useful and entertaining reading, and calculated to forward individual and family religious improvement on sound principles."

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Nov 15.—4t

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Oct. 4, 1851.—tf

Poetry.

From the Banner of the Cross.

Carmel.

THE VINEYARD OF GOD.

BY REV. EDWARD C. JONES.

Vineyard of God! the gentle dew—*
 Distills upon thy sacred soil,
And sunbeams bright are glancing through,
 To bless with fruit the keeper's toil.

Vineyard of God! Jehovah's eye,†
 Benignly ever rests on thee,
He bends from yonder lucent sky,
 Thy plants of righteousness to see.

Vineyard of God! thy safe retreat,
 Would woo us from the latent snare,
For nursed in that enclosure sweet,
 A father's love his children share.

Vineyard of God! a hedge is thine,
 Which guards from harm thy purple store,
Almighty arms around thee twine,
 Thy sure defence for evermore.

Vineyard of God! the glorified,
 Were nurtured, reared, and blest in thee,
And thence transplanted, they abide,
 Where life's own river flows so free.

Vineyard of God! let showers and light,
 With peace and love thy limits fill,
And on thy thrice-protected height,
 May Heaven command the blessing still.

* "The vineyard which thy right hand hath planted." Psalm lxxx. 15.

† "My vineyard which is mine is before me." Song of Sol viii. 12.

Selected Matter.

Seventeen Novelties and Errors of the Roman Church;

Without any warrant in God's Holy Word, or the Catholic Faith; unheard of in the first and purest ages of the Church; not held, nor taught, by the early Bishops of the Roman Church; and never held, nor authorized by the whole universal or Catholic and Apostolic Church of Christ: by which novelties and errors the Pope, and other Bishops and Priests of the Roman Church, are now seeking to corrupt the Scriptural and Catholic Faith which the English Church professes, and enjoins upon her members.

Error 1.—That our Blessed Lord instituted *Seven* Sacraments, and not two only; and that they who deny this are *accursed*.

Error 2.—That in the Sacrament of the Lord's Supper, the substance of the Bread is wholly and entirely *changed* into the natural Body of our Lord, so as to be no longer Bread, in any sense, but is the actual natural Flesh of our Lord, and is to be worshipped as GOD: and that they who deny this are *accursed*.

Error 3.—That in the Sacrament of the Lord's Supper, the Wine is wholly and entirely *changed* into the natural Blood of our Lord, so as to be no longer Wine, in any sense, but is the natural Blood of our Lord; and is to be worshipped as God: and that they who deny this are *accursed*.

Error 4.—That notwithstanding that the *whole* of the Bread is changed into the Flesh of our Lord, yet they who receive this *alone*, receive *both* the Flesh and the Blood of our Lord, although He declared the Bread to be His "*Body*," simply; and although Gelasius, who was Pope in A. D. 492, censured certain superstitious persons who refused to receive the Cup, and declared that if they did not receive *both* the Bread and the Wine—the "entire Sacrament"—they must be repelled from it, "*because* (he says) the *division* of one and the same Mystery *cannot* take place without GREAT SACRILEGE."

Error 5.—That notwithstanding that the *whole* of the Wine is changed into the Blood of our Lord, yet they who receive this *alone*, receive *both* the Blood and Flesh of our Lord, although he declared the Wine to be His "Blood" simply. [Only the consecrating Priest is allowed to receive the Cup in Roman Churches.]

Error 6.—That holy men and women, now in Heaven, are to be *worshipped* and prayed unto,—that we may make graven images of them, and bow down to them—and that the Blessed Virgin may be lawfully regarded as our "greatest hope, yea, the *entire ground* of our hope"—(Pope Gregory XVI., 1833)—and "as the only advocate of sinners."—("*Glories of Mary*" by *Saint* Alphonsus Liguori.)

Error 7.—That the Roman Church is the Mother and Mistress of all Churches, although the Church of Jerusalem was the first Church founded by the Apostles; and although many other Churches were founded quite independently of the Roman Church.

Error 8.—That the Pope, or Bishop of Rome, is the sole successor of St. Peter, and, as such, is the Supreme Ruler over all Churches and Christian people, consequently, he must have been spiritual Ruler over St. John, the Apostle and Evangelist, who lived for thirty years after St. Peter's death: and that the Pope is the sole fountain of Church authority, so that whatever Churches or People refuse to obey him, and to hold what the Roman Church teaches, are *accursed*, and cut themselves off from the Church of Christ, and from the means and hope of salvation, even though they believe the Creeds of the Primitive Saints, and although they were formerly recognized as a true Church, and independent of the Bishop of Rome's authority, as the Greek and English Churches undoubtedly were in the first ages of Christianity. [N. B.—Roman Catholics pray for help to St. Alban, who was a member of the English Church (in the year 285) before the Pope had anything to do with England. If the English Church could formerly produce Saints without owning the Pope as her Master, why should she now be deemed *accursed* for still maintaining the same independence of the Pope? If the members of the English Church, before the Pope had anything to do with her, could be such Saints as to induce all the Popes, and their brethren, to pray to them for spiritual assistance, as they long have done, and still do, surely members of the English Church, whose Faith is the same as St. Alban's, can *now* be saved without having anything to do with the Pope. Yet Romanists *bless* St. Alban, and *curse* us, who occupy the same position, and hold the same principles.]

Error 9.—That all Christians are *especially* to receive and believe what the Council of Trent authorized, although it was a Council of the Roman Church alone, and although it added several new and unscriptural Articles to that Catholic Faith which was set forth by the Councils of the *whole* Church, as containing all that was necessary to salvation.

Error 10.—That the Roman Faith is the *old* Faith, and the English Faith is the *new* Faith, although Romanists have, at various times, added several *new* Doctrines to the Old Catholic Creeds, which the Church of England holds without addition or omission.

Error 11.—That the Pope, or the Church of Rome, has authority to add *new* Doctrines to the Faith, and make them necessary to salvation, so that if the present consultation now going on among Roman Catholics (1851) should end in its being declared that the Blessed Virgin was, like our Lord himself, *born without sin*, then all Christian men and women who refuse to believe this will be declared heretics, and without hope of salvation; but if the matter is decided the other way, then all Christian men and women may, or must deny it.

Error 12.—That they who do not receive and regard the Apocrypha as part of the revealed and inspired Word of God, are *accursed*.

Error 13.—That they are *accursed* who say that in the Lord's Supper the Bread and the Wine should *both* be delivered to the people, (as our Lord commanded, as His Apostles taught and practised, and the whole Church also taught and practised for above a thousand years.) [So, *Pope* Gelasius is *accursed*.—See Error 4.]

Error 14.—That it is better to have Public Worship in *Latin*, which the people do *not* understand, than in a language which the people *do* understand.

Error 15.—That some persons fulfil not only all God's Commandments, but do more good things than God requires of them, so that their merits may be transferred to those who do less than God requires.

Error 16.—That good men and women, when they die, go into a place of suffering and torment, called "Purgatory," for an indefinite time; although Scripture declares that "Blessed are the dead which die in the Lord, for they *rest* from their labors."

Error 17.—That the Pope may excommunicate all Kings, Queens, and Princes, who do not obey him, and who do not believe what the Roman Church teaches; and that he may release and absolve their subjects from all oaths, vows, and promises of faithfulness and obedience, for it is a Roman Catholic maxim that "no faith is to be kept with heretics,"—that is, Protestants.

Printed and published at the office of the "English Churchman," No. 159 Fleet Street, London.

Trust in God.

How few people are there who have faith to obey our blessd LORD's command, "*Take no thought for the morrow!*" We should become much more cheerful and contented if we would only resolve to bring *all* our hopes and fears to GOD in prayer, and cast all our care upon Him.

The Bishop of Toronto, who came across the sea to England, last year, relates this pleasing and instructive story in an account of his voyage, which he has lately published.

"We sailed from New York in the steamship 'Europa,' on the 17th of April, and arrived at Liverpool on the 29th. The weather though cold was on the whole propitious, and nothing very particular distinguished our voyage from a thousand others, except indeed, one little incident which may be worth notice, as exhibiting a great faith and strength of mind on the part of a sufferer.

"We had in the ship a poor sailor called Thomas, who had lost both his legs, and seemed a pitiable object. He had sailed in a ship from Ireland full of emigrants, very late in the autumn of 1849. In the hope of making a very short voyage to America, the captain had gone too far to the northward, and being caught in a long continuance of very stormy weather, and having but few good sailors on board, they were in imminent danger. Their rigging was frozen and covered with ice, and their ship for many days was in a great measure unmanageable. After suffering most severely even for weeks, they were providentially cast on the American coast, and with much difficulty got into Boston, almost in a sinking condition. During all these perils, Thomas, being the most active and skilful mariner on board, was employed in the most dangerous offices, and being considered by the captain and mate their mainstay in working the ship, he was much more exposed than any of the other sailors. Though his energy kept him up while the danger continued, they no sooner approached Boston than he became totally helpless. On reaching the harbor, he was sent to the hospital and attended by the best surgeons, and treated with the greatest kindness. On a careful inspection, his limbs were found in a state of putrefaction from having been frozen, and immediate amputation was necessary to give a chance of life. Thomas submitted cheerfully, and being of a good constitution, of a firm and vigorous mind, and carefully nursed, he very quickly recovered. During his confinement, he received many substantial attentions from the benevolent people of Boston, and being now in health, the British consul gave him a free passage to his friends in Ireland.

"On conversing with him, I found him full of hope, and determined, notwithstanding his sad misfortune, to maintain his independence and integrity. 'But what can you do, Thomas, helpless as you are become?' 'Not so helpless; I can learn a trade, and if I can contrive to support myself while learning it, there is no fear.' 'But what trade can you learn, disabled as you are?' 'A sail-maker. I know something of it already; and it is a sitting business, and requires very little moving about.' 'What will be sufficient during your apprenticeship?' 'Ah!' said he, 'this is the difficulty which sometimes disturbs me. But God will open a way—ten pounds a year for two or three years, if I could get it, would be quite enough—a large sum for a poor cripple; but I can live for less with my dear sister, who loves me, poor as she is; and some kind friends may turn up. I feel that I shall succeed;—glory to GOD!' His fine spirit endeared him to all the passengers; and when they were made acquainted with his simple plans, a subscription of fifty pounds was raised for his benefit. Two gentlemen belonging to Liverpool, with true Christian charity, engaged to see it appropriated in such a manner as to ensure the completion of his wishes, and, if necessary, to supply what might be wanting. The matter being thus satisfactorily arranged, Thomas was made quite happy.—*Banner of the Cross.*

From the N. Y. Express.

INTERESTING STATISTICS.—In a geography lately complied by Mr. Joseph C. Hart, it is suggested by the author, that the old method of naming the several States composing the Union was, to say the least of it, incorrect: thus the "Middle States," so called, are now, in consequence of the gradual accession of territory, anything but "middle." He proposes that they shall be divided into Northern, Eastern, Southern, Western, and Central—Central States forming the centre of population, as well as the geographical centre of the country. According to this arrangement, New York, Pennsylvania, New Jersey, Michigan, Wisconsin and Delaware would form the six Northern States, containing an aggregate population of 6,691,000. Massachusetts, Maine, Connecticut, New Hampshire, Vermont, and Rhode Island, containing 2,727,000 would form the six Eastern States. Ohio, Tennessee, Kentucky, Indiana and Illinois, the Central States with 5,823,000. The Southern States would consist of Virginia, Georgia, North Carolina, Alabama, South Carolina, Mississippi, Maryland, Louisiana, Texas, Florida and the District of Columbia, containing altogether a population of 6,561,000. The four Western States and six Territories would comprise Missouri, Arkansas, California, and Iowa; and New Mexico, Utah, Oregon, Minnesota, Nebraska and the Indian Territory embracing 18 tribes. These with the 38 Indian tribes east of the Rocky Mountains, contain a population of 1,693,000.

The whole population of the United States thus estimated, amounts to 23,495,000, and this is probably more correct than any calculation hitherto made. It is somewhat in advance of the announcement from the Bureau of Statistics, and includes (which no other account has done) the 300,000 Indians at present in the country. On referring to the table showing the rank of the several states according to their population, we find that the population of the State of New York is greater than that of all the States of New England; the population of the City of New York is greater than fourteen of the smaller States. From this table it appears that the population of the State of New York in 1850 amounted to 3,097,000, while that of Florida was only 88,000. There are at present 56 tribes of Indians in existence, numbering in all 300,000. It also contains a list of all the cities in the United States, having a population of 10,000 and upwards. The population of New York in 1850 was 515,507; Brooklyn 97,838; Albany 50,763; Buffalo 42,261; Williamsburgh 30,780; Troy 28,785; Syracuse 22,271; Utica 17,565; Poughkeepsie 13,944; Lockport 12,323; Oswego 12,205; Newburgh 11,415; Kingston N. Y. 10,233; Rochester 36,403; Philadelphia 408,815; Baltimore 189,048; New Orleans 116,348. The following table shows the number of children receiving education in proportion to the population of several countries in America and Europe.

New York	one in 3.0	Holland	one in 8.3
Ohio.	4.0	Scotland	10.0
Massachusetts	4.0	Austria	10.0
Connecticut	4.0	Belgium	10.7
Saxony	5.3	Lombardy	12.0
Bohemia	5.7	Ireland	13.0
Baden	6.0	France	13.3
Maine	6.0	Switzerland	13.6
New Hampshire	6.0	Indiana	17.0
Vermont	6.0	Spain	17.6
Rhode Island	6.5	Venet. Prov.	30.0
Prussia	7.0	South Carolina	64.0
Denmark	7.0	Russia	77.2

From the Commercial Advertiser.

History of the New York Post Office.

The able and interesting paper read by Mr. Wm. B. Taylor before the New York Historical Society at their last meeting, has been revised for the press, and we extract from it all that relates to the post office and postal arrangements in this city. Mr. Taylor has been attached to the post office for a long period, and is thoroughly conversant with every branch of its business.

The first regulation providing for the transmission of letters by post in the province of New York bears date December 10, 1672, when Governor Lovelace established a "post to goe monthly" from New York to Boston and back again. This regulation purported to be in obedience to his Majesty's commands, "who enjoynes all his subjects, in their distinct colonys, to enter into a strict allyance and correspondency with each other, as likewise for the Advancement of Negotiation, Trade and Civill Commerce, and for the speedy intelligence and Dispatch of affayres." It gave notice that a messenger should start on 1st January, 1672–3.(?) "If any, therefore, have any small letters, or portable goods, to bee conveyed to Hartford, Connecticott, Boston, or any other parts on the road, they shall be carefully delivered according to the directions by a sworne Messenger and Post, who is purposely employed in that affayre. In the interim, those that bee disposed to send letters, lett them bring them to the Secretary's office, where, in a lockt Box, they shall be preserv'd till the Messenger calls for them. All persons paying the Post before the bagg bee sealed up." In various patents granted subsequently for lands along this route, a condition was inserted, obliging the patentees to ferry the postman over gratis. Matters continued in this position until Dongan's arrival, when he recommended setting up post houses along the coast from Carolina to Nova Scotia.

He was authorized to farm the privilege to any undertaker for three or five years, the profits from all the post offices within his Majesty's dominions, whether foreign plantations or in Europe, being claimed by the Duke of York (London doc. iv.) Accordingly an order in Council was passed on the 2d March, 1684–5, establishing a post office "for the better correspondence between the Colonies of America." The rates for riding post were fixed at 3d. per mile; the postage on every single letter not above one hundred miles was to be 3d.—if more, proportionably, (Counc. Min. v. 106.) In 1686, September 14, an order was made for the delivery of ship letters in these words—"That no letters be delivered in any place whatsoever except the Custom House of this City—paying for every packett or double letter nine pence, for every single letter four pence half penny; the one moyety of which moneys shall be given to such poor as shall be nominated by the Capt. General and Council, the other half to the officer of the Custom House, which is to continue until further Order." In January, 1691-2, letters patent were issued under the great seal, granting unto Thomas Neal, his executors and assigns, authority to erect post offices in America for the period of twenty-one years. He appointed Col. Andrew Hamilton, of New Jersey, Postmaster General for the Colonies.

In 1692, the latter brought the subject before the Council at New York, and the consequence was an act establishing a post office in that city. The rates established were: For every single letter to New York, 9d.; from Virginia to New York, 12d.; and for eighty miles and under, four pence halfpenny, (Bradford's Laws, Ed. 1694.) The charge was found, in the following year, to exceed the profits four-fold, and an aid of 50 pounds was voted, which was renewed in 1695. The above act was renewed by the Legislature from time to time, yet for ten years after this the post from New York went Eastward no farther than Boston, and Westward only to Philadelphia. "There is no other post upon all this continent," writes Lord Cornbury, in 1704. "If I have any letters to send to Virginia or to Maryland, I must either send an express, who is often retarded for want of boats to cross those great rivers they must go over, or else for want of horses; or else I must send them by some passengers who are going thither. The least I have known any express take from hence to Virginia, has been three weeks. Col. Nicholson and Col. Seymour have wrote me word they will be here in September, and I do then intend to propose to them the settling of a post to go through to Virginia." (Lond. Doc., xvi.)

In 1710, Hamilton having sold his privilege to the Crown, the post office of Great Britain, Ireland and America were placed under one direction, by the 9th of Queen Anne. (See Holme's Annals, ii., 78.) The department of America was put under a Deputy Post Master General, to which office Benjamin Franklin was appointed in 1753. The books of the department were then kept by Benjamin Franklin himself, and are still preserved among the archives of the department, in his own handwriting, when the whole force of the department, was the Postmaster General at a salary of $1,000 per annum. The present Postmaster General is assisted by nearly two hundred subordinates in the department, and nearly thirty thousand scattered throughout the country.—(For the rates see the act.)

From what precedes, it is plain that New York was the first colony in America that made legal provision for the transmission of letters by post.

To be continued.

SHIP SUNK BY COLLISION WITH A WHALE.—The Panama Herald gives an account of the loss on the 20th of August last of the whale ship Ann Alexander, Capt. John C. Deblois, of New Bedford, Mass., from being struck by a sperm whale, which the crew were attempting to capture. After the whale had destroyed two boats, the ship was put in pursuit of the monster.

On nearing him a lance was thrown into his head; a few moments after he rushed on the ship and struck her abreast the foremast about two feet from the keel, knocking a large hole entirely in her bottom, through which the water rushed with great rapidity; and she commenced settling down.

The remaining boats were cleared away and launched, and a little bread and water, all that could be saved, was placed in them. After some efforts to relieve the ship and keep her afloat, the Captain and crew left her in the boats.

Two days after the occurrence they fell in with the ship *Nantucket*, Capt. GIBBS, and were taken on board and landed at *Paita*. Capt. DEBLOIS reached this city in the schooner Providence, on Sunday last.

The occurence took place on the 20th of August, lat. 5 dgs 50 sec. south, long. 102 dgs west. The crew of Capt. Deblois shipped on board other vessels after reaching Paita.

We believe there is only one other instance of the loss of a whale ship on record. The *Essex*, of New Bedford, we believe was lost in the same manner in the Pacific about 30 years ago. From such circumstances the monstrous size and strength of the whale may be conceived.—*N. Y. Sun.*

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL & PRICE, Publishers, 121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.

Sept. 6—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

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Sept 6, 1851—1yr$

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Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

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BALDWIN & MANY, 49 John st, corner Dutch.

July 26-tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jue

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3¾ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE, 279 Pearl st., N.Y.

July 26-6m

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3,	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children; who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent. Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder, 67 McDougal st.

Nov 9—tf

H. PILCHER & SON, ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE, 548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.

West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.

REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL, PORT COLDEN, WARREN COUNTY, N.J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

REV. P. A. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5ud the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	1
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	2
Teachers	2	Others	9
	69		58

Total for the month, 127
Whole number of policies issued by the Company, 7530
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Recording Secretary,
FREDERICK W. WELCHMAN, 54 Broad st.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS, Church Publishing House, 139 Broadway.

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THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.